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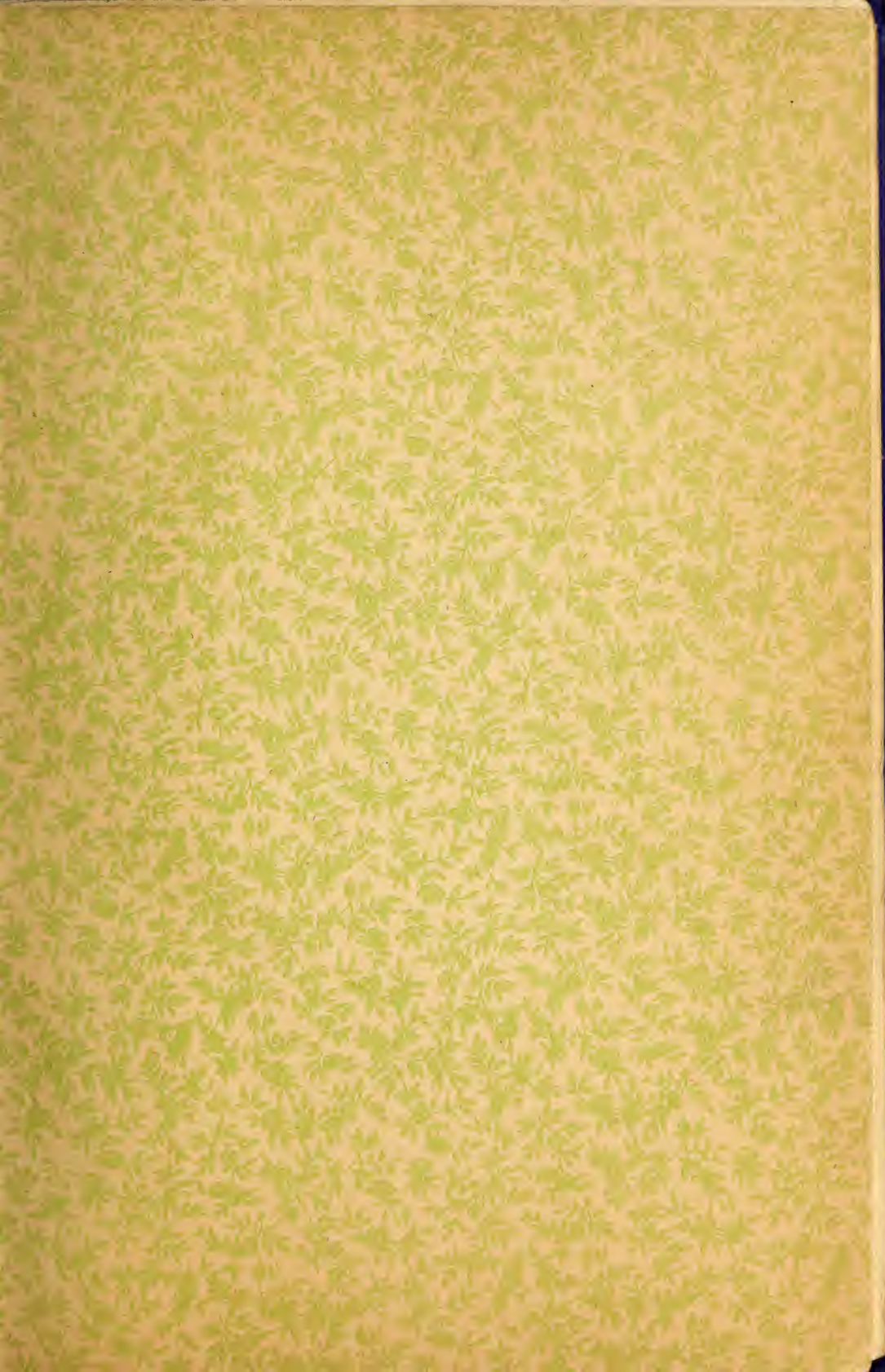
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مجلس السلاطاني

THE

الخوية قديم عربي

Ancient Arabic Order

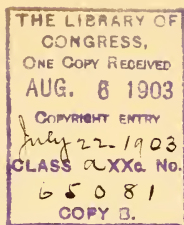
OF THE

Nobles of the Mystic Shrine

اشراف المسجد شري

FOR NORTH AMERICA

لاجل اميريكاشمالى



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TO THE NOBLES OF  
THE MYSTIC SHRINE

**B**ELIEVING that every Noble of our Order would be interested in knowing its origin and history, I have collected from the best and most reliable source as much data on the subject as can be obtained, being indebted to Ill.:Nobles Dr. Walter M. Fleming, 33°, and William S. Patterson, 33°, for a major portion, commencing from the year of the Hegira 25 (A. D. 644), at Mecca, in Arabia, to its introduction into America by Ill.:Noble William J. Florence, 32°, June 16, 1871.

Fraternally yours,

NOBLE GEO. L. ROOT,

Of Mohammed Temple.

Peoria, Ill., June 24, 1903.

TO THE NOBLES OF MOHAMMED TEMPLE  
THIS VOLUME IS FRATERNALLY  
DEDICATED BY THE  
AUTHOR

MARCH 17, 1902.

GEO. L. ROOT,

*My Dear Illustrious Noble:*—I am in receipt of yours of the 13th inst. relative to using my "History of the Shrine." Personally I have no objection, especially if for distribution to Nobles of the Order. I do not think Noble Paterson would object either if credited to its authors, and not used as an advertisement. If the intent is simply to use it as a vehicle to exploit advertisements, it certainly would not be right, and it would doubtless create trouble through Mecca Temple, New York, and many others, who have forbidden such a course many times. But if it be an issue of history and information, with Temple list, etc., solely confined to the Order proper itself, it is all right. Trusting this reply will be accepted in good faith, and not misinterpreted, I am, my dear Illustrious Noble,

Courteously yours,

WALTER M. FLEMING, M. D., 33°

Hotel Victoria, New York.





## ORIGIN OF THE ORDER.

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The Order of the NOBLES OF THE MYSTIC SHRINE was instituted by the Mohammedan Kalif Alee (whose name be praised!), the cousin-german and son-in-law of the Prophet Mohammed (God favor and preserve him!), in the year of the Hegira 25 (A. D. 644) at Mecca, in Arabia, as an Inquisition, or Vigilance Committee, to dispense justice and execute punishment upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations. The original intention was to form a band of men of sterling worth, who would, without fear or favor, upon a valid accusation, try, judge, and execute, if need be, within the hour, having taken precautions as to secrecy and security.

The "Nobles" perfected their organization, and did such prompt and efficient work that they excited alarm and even consternation in the hearts of the evil doers in all countries under the Star and Crescent.

The Order is yet one of the most highly favored among the many secret societies which abound in Oriental countries, and gathers around its shrines a select few of the best educated and cultured classes. Their ostensible object is to increase the faith and fidelity of

all true believers in Allah (whose name be exalted!) The secret and real purpose can only be made known to those who have encircled the Mystic Shrine according to the instructions in "The Book of the Constitution and the Regulations of the Imperial Council."

Its membership in all countries includes Christians, Israelites, Moslim, and men in high positions of learning and of power. One of the most noted patrons of the Order was the late Khedive of Egypt (whose name be revered!) whose inclination toward Christians is well known.

The Nobles of the Mystic Shrine are sometimes mistaken for certain orders of the dervishes, such as those known as the Hanafeeyeh, Rufaeyeh, Sadireeyeh, and others, either howling, whirling, dancing or barking; but this is an error. The only connection that the Order ever had with any sect of dervishes was with that called the Bektash. This warlike sect undertook to favor and protect the Nobles in a time of great peril, and have ever since been counted among its most honored patrons.

The famous Arab known as Bektash, from a peculiar high white hat or cap which he made from a sleeve of his gown, the founder of the sect named in his honor, was an imam in the army of the Sultan Amurath I., the first Mohammedan who led an army into Europe, A. D. 1360 (in the year of the Hegira, 761). This Sultan was the founder of the military order

of the Janizaries (so called because they were freed captives who were adopted into the faith and the army), although his father Orkhan began the work. Bektash adopted a white robe and cap, and instituted the ceremony of kissing the sleeve.

The Bektash Dervishes are numbered by many hundred thousands, and they have several branches, or offshoots, which are named after the founder of each. Among the most noted are those which have their headquarters in Cairo, in Egypt; Damascus and Jerusalem, in Palestine; Smyrna and Broosa, in Asia Minor; Constantinople and Adrianople, in Turkey in Europe; Teheran and Shiraz, in Persia; Benares and many other cities in India; Tangier, in Morocco; Oran, in Algeria, and at Mecca, in Arabia, at which latter city all branches and sects of dervishes are represented at the annual meeting, which is held during the month of pilgrimage.

The Bektasheeyeh's representative at Mecca is a Noble of the Mystic Shrine, is the chief officer of the Alea Temple of Nobles, and in 1877 was the Chief of the Order in Arabia. The Chief must reside either at Mecca or Medinah, and, in either case, must be present in person or by deputy at Mecca during the month of pilgrimage.

The Egyptian Order of Nobles of the Mystic Shrine has been independent of the Arabian, excepting the yearly presence of the Deputy

in Mecca, since the expedition of Ibraheem Pasha, the son of Mohammed Alee, the great Pasha of Egypt in 1818, when the Wahabees were conquered.

The Wahabees were a fanatical sect, who threatened to over-ride all other power in Arabia. Since Ibraheem's conquest they have continued only as a religious sect, without direct interference with the government. They are haters and persecuters of all other sects, and are especially bitter against all dervishes, whom they denounce as heretics and the very essence of heresy and abomination. In this conduct they violate a strict and oft-repeated saying of the Prophet Mohammed (God favor and protect him!) which is, "He who casts on a believer the slur of infidelity is himself an infidel."

All Mohammedans respect every one who has made a pilgrimage to Mecca, and who will repeat the formula of the creed, "There is no Deity but Allah," without reference to what his private belief may be, for they have a maxim, "The interior belongs to God alone."

The Nobles of the Mystic Shrine are eminent for their broad and catholic toleration. The Noble who holds to a belief in a Supreme or Most High is never questioned as to any definition of that belief. The finite cannot define the infinite, although it may be conscious of its existence.



The character of the Order as it appears to the uninitiated is that of a politico-religious society. It is really more than such a society could be; and there are hidden meanings in its simplest symbols that take hold on the profoundest depths of the heart. We may illustrate by an example. There are rays of light about the Sphinx and Pyramid. Each ray is numbered and has its appropriate signification. In general, Light is the symbol of intelligence. Through intelligence the world is governed, and the spread of knowledge renders crime and meanness unprofitable, and, through the scheme of the Order, impossible for the criminal to escape just punishment.

Among the modern promoters of the principles of the Order in Europe, one of the most noted was Herr Adam Weishaupt, a Rosicrucian (Rose Cross Mystic), and professor of law in the University of Ingolstadt, in Bavaria, who revived the Order in that city on May 1, 1776. Its members exercised a profound influence before and during the French Revolution, when they were known as the Illuminati, and they professed to be teachers of philosophy; to ray forth from their secret society the light of science over all mankind without fear or favor; to diffuse the purest principles of virtue; in short, restating the teachings of Aristotle, Pythagoras, Pluto, Confucius, and other philosophers. From the central society at Ingolstadt branches spread out through all

Europe. Among the members there are recorded the names of Frederick the Great, Mirabeau, a Duke of Orleans, many members of royal families, literary, scientific and professional men, including the illustrious Goethe, Spinoza, Kant, Lord Bacon, and a long list besides, whose works enlarge and free the mind from the influence of dogma and prejudice.

Frequent revolutions in Arabia, Persia and Turkey have obscured the Order from time to time, as appears from the many breaks in the continuity of the records at Mecca, but it has as often been revived. Some of the most notable revivals are those at Mecca and Aleppo in A. D. 1698 (A. H. 1110), and at Cairo in A. D. 1837 (A. H. 1253), the latter under the protection of the Khedive of Egypt, who recognized the Order as a powerful means of civilization.

Among the renowned patrons of the Order in Arabia was the Imam, or Shayk Abu il-Barakat Abd-Ullh Ibn Ahmad Alnasafi, well known among scholars by his title of Hafiz-uddeen, and who died A. D. 1330 (A. H. 731).

Arabic writers say of him that he was "the scientific and learned Imam, the lord of the ingenuous and the gifted prince, the support of the excellent, a rare example of manly virtue in the ages, our eyes never beheld his equal, our lord the teacher and guardian of our Order".

The poet, Hafiz, is honored in Persia as Byron is in England, and their works are similar in many respects, treating of wine and women with an unequalled richness of vocabulary and ideality. Strict Mohammedans reject the writings of Hafiz as too suggestive, but yet he is more widely read than any other writer in the East, by members of the Order, who alone can fully appreciate the many secret allusions in his verse.

In the year A. D. 804, during a warlike expedition against the Byzantine emperor Nikephorus, the most famous Arabian Kalif, Haroon al-Rasheed, deputed a renowned scholar, Abd el-Kader el-Bagdadee, to proceed to Aleppo, Syria, and found a college there for the propagation of the religion of the Prophet Mohammed (God favor and preserve him!). The work and college arose, and the Order of Nobles was revived there as a part of the means of civilization.

Nearly three centuries after the death of the great Kalif and patron of learning, the Order of Nobles was revived at Bagdad by Abd el-Kader Ghilanee, a noted Persian, an eminent doctor of the Soofi sect, A. H. 555 (A. D. 1160).

Among the traditions of the Order occurs this very significant record: "In no single instance has the government in any country ventured openly to oppose the silent, secret workings of the 'Nobles', although the secret agents of the government are always present •

and exercise a careful surveillance in every 'Mystic Temple'".

The leading spirits of the Order are found in every circle of the higher classes, even including the functionaries of government, and exert an influence in proportion to their position, dangerous to the vicious, beneficial to the virtuous.

The Order of Nobles of the Mystic Shrine in *America* does not advocate Mohammedanism as a sect, but inculcates the same respect to Diety here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people.

The Ritual now in use is a translation from the original Arabic, found preserved in the archives of the Order at Aleppo, Syria, whence it was brought, in 1860, to London, England, by Rizk Allah Hassoon Effendee, who was the author of several important works in Arabic, one of which was a metrical version of the Book of Job. His "History of Islam" offended the Turkish government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the diction of certain parts of the ritual of the Shrine are of great beauty and value.

In the year 1698 the learned Orientalist, Luigi Marracci, who was then just completing his great works, "The Koran in Latin and



Arabic, with Notes", and "The Bible in Arabic", at Padua, in Italy, was initiated into our Order of Nobles, and found time to translate the ritual into Italian. The initiated will be able to see how deeply significant this fact is when the history of the Italian society of the "Carbonari" is recalled. The very existence of Italian unity and liberty depended largely on the "Nobles", who were represented by Count Cavour, Mazzini, Garibaldi, and the king, Victor Emanuel.

Although Marracci was confessor to his Holiness, Pope Innocent XI, for several years, yet he was censured by the College of the Propaganda at Rome for having aided and abetted the work of a secret society, and the book was condemned to be burnt. A few copies were saved and one is still preserved in the library of the Synagogue, which stands just inside the ancient Roman gate of the city of Babloon, called by the Arabs Fostat, in the Middle Ages, and now known as Old Cairo.

In making the present version, the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The rendering is literal where the idiom permitted, except where a local reference required the substitution of American for Oriental names of cities.

The work was perfected in August, 1870, under the supervision of Dr. Walter M. Fleming, 33°, Sovereign Grand Inspector General, A.:A.:S.:Rite, and Past Eminent Commander

of Columbian Commandery No. 1, Knights Templar, New York, who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America.

The Ritual is known in Arabia as "The Pillar of Society," which is an honorary title given only to persons of very great distinction in the service of truth, justice and mercy, and the support of learning and culture, and was by courtesy attached to this work as originally written by the renowned Alnasafi the Hafiz, the Persian poet.

The salutation of distinction among the faithful is: "Es Salamu Aleikum!" ("Peace be with you!"), to which is returned the gracious wish, "Aleikum es Salaam!" ("With you be peace!")

The jewel of the Order is a crescent, formed of any substance. The most valued materials are the claws of the royal Bengal tiger, united at their bases in a gold setting which includes their tips, and bears on one side of the center the head of a sphinx, and on the other a pyramid, urn and star, with the date of the wearer's reception of the Order, and the motto:

Arabic—"Kuwat wa Ghadab."

Latin—"Robur et Furor."

English—"Strength and Fury."

The crescent has been a favorite religious emblem in all ages in the Orient, and also a political ensign in some countries, such as in

modern Turkey and Persia. The ancient Greeks used the crescent as an emblem of the universal Mother of all living things, the Virgin Mother of all souls, who was known as Diana, Artemis, Phœbe, Cynthia, and other names, varying with the character of her attributes in different localities. The chief seat of the Diana cult and worship was at Ephesus, and the great temple built in her honor at that city was the pride and glory of the Greeks.

The secret knowledge symbolized by the crescent has always had its devotees, in every age, in all civilized countries, and it is yet the master key to all wisdom. The Greek philosopher Plato, when asked the source of his knowledge, referred to Pythagoras. If we consult the writings of Pythagoras, we shall find that he points to the far East, whence he derived his instruction. In imitation of the humility of the wisest of mankind, we look to the East for light, and find placed there the beautiful emblem of new-born light — the crescent.

This is yet only a symbol, and refers to a higher and purer source, the great fountain of light, the sun, which is also an emblem of the Great First Cause, of light and intelligence. Thus do we lead the mind of the initiate, step by step, from the sterile and shifting sand of the desert, which typifies ignorance and darkness, into the halls of science, the chambers of

culture, until he stands in the presence of the emblem of light and intelligence, in possession of the key that will open to the diligent inquirer every truth in nature's wide domain.

For esoteric reasons we hang the horns pointing downward, representing the setting moon of the old faith at the moment of the rising sun of the new faith in the brotherhood of all mankind—the essential unity of humanity as of one blood, the children of one fatherhood.

This use of the crescent is not to be confounded with that made in the "Order of the Crescent," which was established by Sultan Selim III, soon after his accession in 1789, and which is conferred on Christians chiefly for eminent merit or services to the Turkish government.

The Turkish military order called the "Order of the Mejidie" also uses the crescent, not simply, but combined with a sun and seven triple rays, and was instituted in August, 1852.

The constitutional authority for promulgating the principles and practice of the Order was confided to Dr. Walter M. Fleming, 33°, and his associates, William J. Florence, 32°; Edward Eddy, 33°; John W. Simons, 33°; Sherwood C. Cambell, 32°; Oswald Merle d'Aubigne, 32°; James S. Chappell, 32°; John A. Moore, 32°; (the last seven have since entered the unseen temple), Charles T. McClenachan, 33°; Albert P. Moriarty, 33°; Daniel Sickels, 33°; George W. Millar, 33°, and William S. Paterson, 33°, to-



gether with Albert L. Rawson, 32°, the Arabic translator, all prominent Ancient Accepted Scottish Rite Masons and Knights Templar of New York, N. Y., who instituted the first Temple of the Order in that city under the title of "Mecca Temple, Nobles of the Mystic Shrine," on September 26, 1872.

Ill.·Walter M. Fleming, 33°, was chosen its presiding officer, who is called "The Shayk, or the Ancient," and also the Illustrious Potentate. He is known in the Persian temples as "The Shayk Alee," that is to say, the Supreme Shayk. Ill.·William S. Paterson, 33°, was elected the Recorder.

On June 6, 1876, "The Imperial Council for North America" was formed, and the first officers were elected (as in Arabia) for the term of three years. Ill.·Walter M. Fleming became Imperial Potentate, and Ill.·W. S. Paterson, Imperial Recorder. (For particulars see "The Constitution of the Imperial Council," and the Annual Proceedings.)

The prerequisite for membership in Europe, Asia, Africa, and America is the 32° A.·A.·S.· Rite (18° in England), or a Knight Templar, in good standing.

The generous proposition to make the Order of Nobles an organization for the exercise of charity, the improvement of the mind, and an ally of the Fraternity of Free Masonry in the United States, was primarily adopted by the Imperial Council.

Subordinate Temples have been chartered in nearly every state of the Union, by dispensation or in other constitutional manner, under authority of the Imperial Council.









"THE CANDIDATE'S DREAM"



## LEGENDS OF THE MYSTIC SHRINE

According to the ancient ritualistic provisions in the Shrine's history, it was evidently established as a politico-religious Order, and destined to become a formidable Oriental power, its mission being to aid the distressed, comfort the afflicted, protect the innocent, harmonize rank and station, overthrow fanaticism, obliterate intolerance, bring the guilty to justice, and perpetuate the welfare of mankind. Thus they become the exponents of a secret tribunal to judge and punish the traitor, the murderer, the despoiler of innocence, the violator and desecrator of sacred vows; to apprehend, judge and execute at one conclave, striking terror to the destroying element of crime by consigning the condemned to the rack, bowstring, or pyre of the Shrine, their fleet justice leaving a purifying admonition to those who knew not the fate of the departed. "The Legendary History of the Oriental Shrine" thus depicts one phase of the secret tribunal: "The grave, stern and masked tribunal sits in solemn council; their terrible meditations and intent none could penetrate; their purpose was as undecipherable as their identity. The culprit, defiant of their secret power, when loosed from his hempen thongs,



appears, arraigned for judgment, and stands before the piercing gaze of the Tribunal, with its all-powerful 'Council of Thirteen', doggedly sullen and undismayed by the array of block, bowstring, rack, and blazing crucibles. If guilty, he neither seeks nor expects mercy, knowing that mercy for the impious prevails not here. Their cause is justice. The palpable proofs of guilt being sure, the result is as immutable as God's decree. But still does he his innocence protest. The frowning Council grant one last privilege, a final proof to justify his plea by his Moslem faith. If so he dare, he advances alone to the sacred dias, and in token of his innocence embraces the Holy Nymph of Paradise, 'The Houri of the Shrine.' With joyous pace the victim hastens to the colossal statue, where in marvellous grandeur, by crafty hand beauteously carved in stone, with outstretched arms and saintly face, sweet with calm serenity, she stands, seeming even to pity from her throne. The mystic form he scarce embraces, when, quick as transit of a meteor, he finds his frail body wrapped as in a vice. Those horrid arms, with keen and triple-edged blades, nail him, powerless and quivering, to her lance-clad breast, with deadly and unerring power, until crushed, carved and gory, the expiring form is rent asunder. The Houri statue swerves apart, relaxing her fiendish grasp of stone, and hurls the riven victim deep into the hideous engulf-

ing trap below, where, grim, dark, and loathsome, may be heard the distant and monotonous rippling of the turbid carnadine waters, echoing from the eternal chasm of the dead. The tribunal has done its duty. Retribution has fallen upon the fated malefactor, and the vengeance of the Shrine is satisfied."

This is but one of the storied mysteries of the Oriental Shrine.

### “BILLY” FLORENCE’S INTEREST IN THE ORDER

The details of the introduction of the Order into America are found in the published “History.”

The late William J. Florence, the popular comedian, is concededly one of the first two founders of the Order in America, the other being Dr. Walter M. Fleming, of New York, who presided over Mecca Temple (the first Temple) nearly seventeen years, and was first Imperial Potentate of the Imperial Council, over which he also presided for about twelve years.

The popular story is that, while on a tour of the Old World in 1870, the actor made the acquaintance of Yusef Churi, the famous Orientalist. Florence seems to have won that scholar’s esteem as rapidly as he did that of occidentals who were thrown under the spell of his companionship, and Yusef presented him to the Sultan, who was the head of the Order in the East at the time. That potentate was likewise charmed with the American’s good fellowship, and through his influence Florence was inducted into the mysteries at an Egyptian temple in Cairo. Through that connection with the Order he was enabled to

secure a copy of the ritual, which he had translated from the Arabic into French, and then from the French into English. On his return to New York he used that ritual in founding Mecca Temple. So runs popular belief and current newspaper history.

In 1882, when it was proposed to put the proceedings of the American body into printed form, Mr. Florence wrote a letter, which he apparently intended should give an account of his first glimpse into the Shrine and relate how he obtained the ritual. The following extract is pertinent to this article:

"In August, 1870, I was in the city of Marseilles, France, and having occasion to call on Duncan, Sherman & Co., bankers, I was told by one of the gentlemanly clerks that there was to be a ceremony of unusually attractive character at a hall near the Grand Hotel de l'Univers, and, knowing me to be a Mason, invited me to be present, offering to be my guide and voucher. My curiosity was excited by his glowing hints as to the initial wonders to be seen there.

"Having been introduced to the anteroom of the hall in which the Mystic Shrine was concealed, I found a number of distinguished persons in animated conversation on the subject of our visit. One of these men was the British consul, another the Austrian vice-consul, and there were dukes and counts, bankers and merchants, scholars and artists, musicians and

other professionals, all of whom seemed absorbed in the question of how the French of Marseilles had succeeded in getting possession of such interesting secrets.

"The Illustrious Potentate of the evening was the celebrated Yusef Churi Bey, and the Temple was called Bokhara Shrine. Shayk Yusek had visited Bokhara, where he was made a member of the Mystic Shrine in that famous city of the Persians, and brought away a hastily written sketch of the ritual and laws of the Order.

"It would be impossible to give a complete narrative of the ceremonies of that communication of the Nobles of Bokhara Shrine, and I must content myself with a mere outline. The costumes were exact duplicates of Oriental patterns brought from Persia by Yusef Bey. In his long service as an attache of the Persian consulate he had seen many countries, and profited by studies and observation in each, and was, therefore, well fitted to conduct such an institution.

"The furniture of the Temple was the most peculiar I ever saw, and must have been gotten up by some one well skilled in stage scenery, for there were very well contrived dramatic effects, representing the sandy seashore, the rough, rocky hillside, the gloomy cavern, the solemn tomb, and a transformation scene which was at first a cemetery full of tombs and monuments, inscribed with the

names of the departed, with epitaphs on their virtues and worth, when in an instant, the lights having been lowered, the scene changed to a sumptuous banqueting hall, with small tables for groups of three, five, seven and nine.

"I need not describe the work of the Temple any further than to say that the intention is to enact a drama very much like our own, which had for its object the same lesson, and there can be no better or more zealous workers in a good cause than those French brothers who celebrated the mysteries at Marseilles on that evening.

"My duties prevented a sufficiently long stay to witness a second performance, and I therefore begged Yusef Bey to allow me to have a copy of the ritual and laws, which I received on the day I sailed for Algiers.

"In Algiers the Shrine of the Mogribins was in full operation, meeting each week on Friday evening. Abu Mohammed Baki was the Shayk, and among the members were nearly every one of the many consuls, vice-consuls and other diplomats of the port, many of the most noted merchants and bankers, and not a few of the learned and gifted Mohammedans, who are passionately fond of perpetuating ancient customs which increase their social pleasures. The costumes and furniture of the Shrine in Algiers were gorgeous, in silk, wool, and fine linen, decorated with embroidery in gold, silver, and colors; and the sword, spears, and



other articles used by the guards and officers in the work were genuine steel, many of which had been in actual service in the field of battle.

"The Shrine is referred to by the Moslems generally as 'The Order of the Unwritten Law,' in distinction from 'The Written Law,' which is the Koran."

This letter of the dead actor seems to indicate whence he got the ritual which he brought to America, but it does not clearly explain how deep he dipped into the mysteries of the Order in the Orient. A few months before Florence died, Grand Secretary Parvin, of Iowa, submitted to him a newspaper clipping stating, among other things, that he was initiated at Cairo. The actor wrote in response:

"The points in the paper are mainly correct. I was the first to introduce the Order in America. Dr. Fleming amplified and perfected the work."

Dr. Fleming furnishes the following authoritative statement for this sketch:

"Mr. Florence was entertained as a Mason at Marseilles, in Bokhara Temple of the Arabic Bektash. He at this time simply witnessed the opening session of the exoteric ceremonials which characterize the politico-religious order of Bektash of Oriental Europe. A monitorial, historic and explanatory manuscript he also received there. It did not embrace the esoteric, inner Temple exemplification or obligation, nor the 'unwritten law,' which is never

imparted to any one except from mouth to ear. Shortly afterwards Mr. Florence was similarly favored in Algiers and Aleppo. Through letters and commendations he finally secured the manuscript monitor, history and descriptive matter from which sprang the Order in this country. It was in Algiers and Aleppo that he was received into the inner Temple, under the domain of the crescent, and first became possessor of the esoteric work, the 'unwritten law,' and the Shayk's obligation. Subsequently he visited Cairo, Egypt, and was admitted, and collected more of Oriental history and the manuscript of 'Memorial Ceremonials.' But Mr. Florence was never fully recognized or possessed of authority until long after his return to America. All he possessed was a disconnected series of sheets in Arabic and French, with some marginal memoranda made by himself from verbal elucidation in Aleppo. Through Prof. Albert L. Rawson these, with others received afterwards through correspondence abroad, comprised the translations from which the Order started here. Mr. Florence and Dr. Walter M. Fleming received authority to introduce the Order in America.

## “ALLEGORICAL MASONRY”

DEDICATED TO

MASONRY AND THE SHRINE.

---

BY DR. WALTER M. FLEMING, 33° , “HIPPOCRATES.”

---

One dreary midnight on my couch I lay,  
 Waiting, watching for the dawn of day;  
 Wakeful, fevered, and weary of the strife  
 That needs must come as we journey through this life.  
 In quick succession vague thoughts crossed my mind,  
 Of life, death and creed, and where rest I might find.  
 And thus absorbed in thought, with little hope or fear,  
 I saw the welcome Genius, Masonry, appear.  
 There he stood, majestic, and with regal mien;  
 About his form were rays of comfort to be seen.  
 Clothed in hieroglyphic robe and crown,  
 He brought and laid a sacred volume down.  
 Misery and discontent then from me fled  
 As I arose refreshed from the unwelcome bed.  
 The genius and myself, now hand in hand,  
 Walked forth into another and brighter land.  
 The hoodwink having fallen from my eyes,  
 I looked around with wonder and surprise.  
 There the royal order's precepts came  
 And filled my heart with comfort's purest flame;  
 Each clothed in most appropriate costume,  
 As though they did Aurora's colors all consume;  
 Each by itself, its own identity unsoiled,  
 Proved that perfection had old error foiled.  
 “Divine Astrea” was there, and stood upon his right,  
 And I, a mortal, did not cause her flight.  
 There “White-robed Truth” in splendor did appear,  
 And tender Mercy banished every fear.  
 Faith, like an angel maiden wreathed in smiles,  
 Clung to her sister Hope, both free from guiles;  
 While kind-hearted Charity formed the three  
 In beautiful triangle, that enraptured me.  
 Next came old Wisdom, with his hoary head;

Here, too, Benevolence, with his aged, stooping form,  
Led soft-eyed Pity in, shivering from the storm.  
In strode the kingly form of Toleration,  
Clothed in every hue, and known to every nation.  
Equality came, too, as the old Knight's proud esquire,  
And Power shed around her effulgent fire.  
Love and Friendship in their bridal robes,  
With rosy mien, passed in between the globes.  
There, too, was Order, to encircle all,  
And direct Temperance to the banquet hall.  
Then Silence appeared, with key suspended from her  
breast,  
His brother Strength the aged monarch led.  
And there bright Beauty gaily tripped along,  
Casting radiance o'er the mystic throng.  
"Humanity, the universal friend," now came;  
Unwearied Zeal pressed forward crowned with fame.  
And Secrecy then came—his lips his fingers pressed,  
Followed by sweet Music, with all her charms,  
Encircling Rhetoric in her lovely arms.  
Peace and Plenty there stood in statued group,  
Crushing War and Want with one fell swoop.  
Conquest with his glittering blade rode proudly in,  
Protecting Obligation and suppressing sin.  
Constancy and Courage, both on foaming steeds,  
Dashed in as warlike champions on the lead,  
Conquering and to conquer vice and deceit,  
Crushing Injustice and Oppression 'neath their feet.  
Then came Fidelity, with confiding heart,  
And meek Humility in sackcloth stood apart;  
While Honor, in gold and royal purple clad,  
Was all the protector that tender Virtue had.  
Still on they came, assembling thick and fast,  
Each with his brilliant armor or her jewel case,  
Until my mind and gaze were ravished so  
That I could scarce conceive the grand tableau.  
The herald, Attention, then abruptly came  
In glittering armor, and loudly called my name.  
He gave my shoulder with his burnished blade a stroke,  
And said, "Arise, and follow me!" Then thus he spoke:  
"Our Master, Masonry, by your altar stands,  
He bids you come and view the promised lands."  
I followed fast, and by the altar stood,  
Where the Genius firmly pointed to the word of God.  
Surrounded by his train, the ancient monarch spoke:  
"My son, lean on the staff that never broke;  
It is the Bible, which, well observed, ensures  
Freedom from the snares by which vile sin allures;

This, with my Order's attributes here shown,  
 Will guide you safely to the hoped for throne.  
 Behold the Goddess of Justice, bright Astrea there,  
 She will direct thee how to use the Square;  
 And Truth will warn you to avoid the Lie,  
 While Mercy bids you to all ills defy,  
 Faith, Hope and Charity, these sisters three,  
 Will ensure the blessings of Eternity;  
 And Wisdom, Strength and Beauty, all Divine,  
 Are precepts whose virtues live beyond all time;  
 Humanity and Zeal instruct thee in the art  
 Of great goodness and earnestness to fulfill your part;  
 Benevolence and Pity, to be generous and kind,  
 While Toleration and Equality unite men in one mind;  
 Love and Friendship will strew your path with flowers,  
 Order and blithe Temperance will yield you happy  
     hours;  
 Secrecy and Silence direct you ne'er disclose  
 'Whate'er your brethren in your faithful breast repose;  
 Sweet Music, ever ready to strike harmonious lyre,  
 Will lend herself to Rhetoric, and every heart inspire;  
 Peace and Plenty, ever welcome, will to your hearth-  
     stone come,  
 And firm Constancy and Courage will protect your  
     home;  
 Injustice and Oppression ever set aside,  
 But let Fidelity and Honor with your name abide;  
 Humility will become you, however great you be,  
 And sweet Virtue is a jewel through all Eternity.  
 What blessings I will now on mortal man bestow."  
 Thus having spoken the Genius did depart,  
 Leaving all his teachings stamped upon my heart.  
 Slowly all dispersed and vanished from my sight  
 Like an ancient legend, mystery, or tale of Arab's night,  
 And left upon my conscience a vision so sublime  
 That if ne'er again I see it, it will not efface by time.  
 And I awoke encouraged from lethargy and dream,  
 As much amazed as pleased with the tableau I had seen.  
 And now as from degree to grade I firmly onward plod,  
 I see the paths that lead us from mortality to God.

April 9, 1875.

## CELEBRATION OF MOHARUM

OR THE ARABIC NEW YEAR.

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COMMEMORATION OF THE BEGINNING OF THE FOUR-  
TEENTH CENTURY, A. H. 1301. INTERESTING CERE-  
MONIES OBSERVED NOVEMBER 1, 1883.

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The ceremonies which characterize the august event which is observed by the high dignitaries and chiefs of Temples of the Mystic Shrine, throughout the jurisdiction of the Imperial Council of the Order, as well as in Oriental Europe, are as follows:

"The observance of the annual ceremonies of hailing the Arabic New Year are imposing, but the rare privileges of participating in the commemoration of the dawn of a *new century* is an event which falls to the lot of man but once; for ere another transpires the entire generation will have been called to the Unseen Temple.



## ESOTERIC RITES

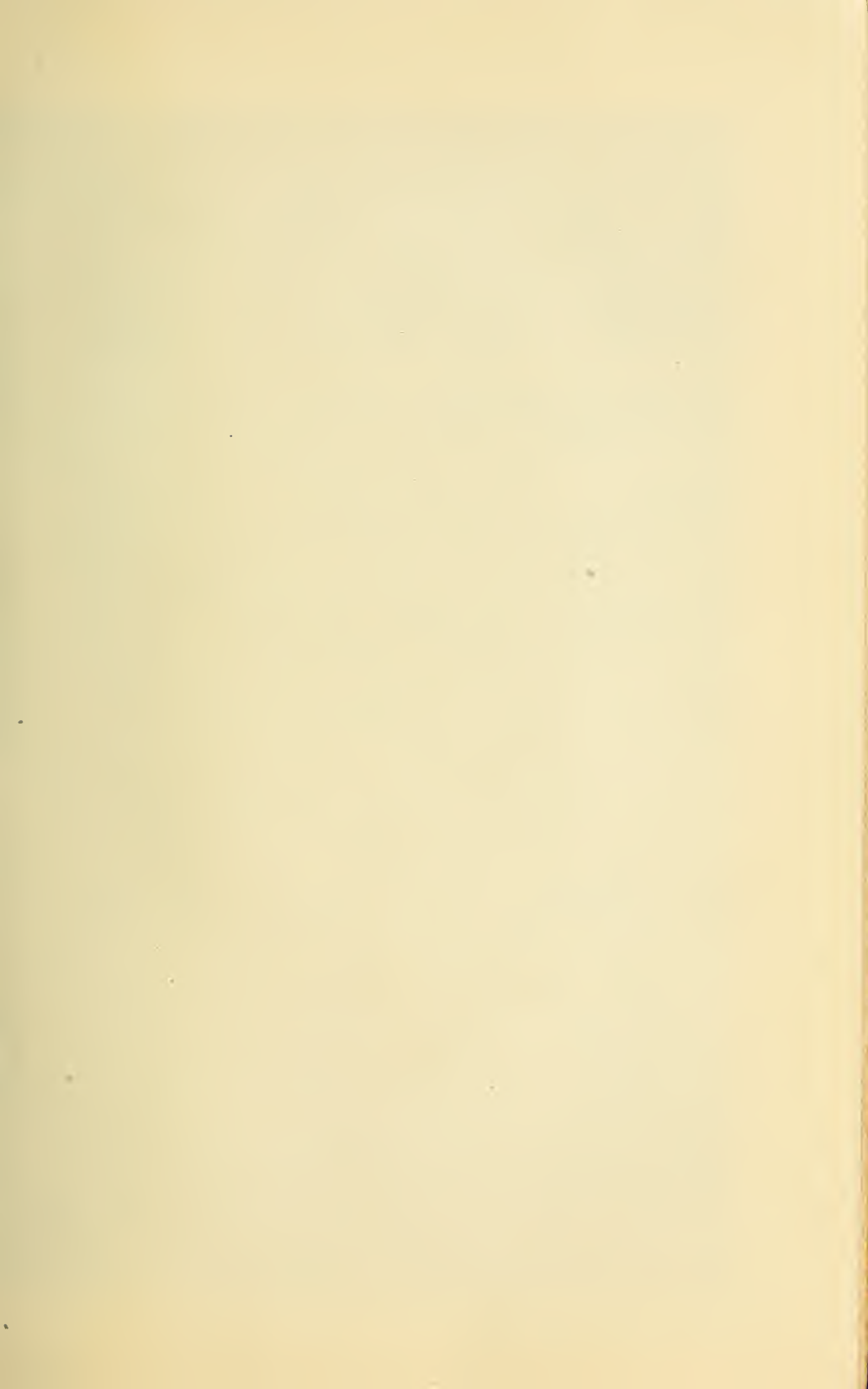
"The observance of these esoteric rites is regarded as a sacred duty on the part of all Imperial and Grand Potentates, Grand Sheiks, Noble Shareefs, Illustrious Rabbans, and all the exalted officials of the Order. Therefore, all that can possibly be conveyed in one congress, at the largest and most accessible point in each state of the jurisdiction, assemble to observe these mystic ceremonies. Ancient provision exacts that these observances shall prevail and continue from the appearance of the crescent moon until it reaches the full; or, during the first third of the lunar month. In America it may be appointed at any specific or chosen time within that cycle.

"These exemplifications are sought to embrace a diffuse portrayal of the gems of verities and sums of subtleties laid down in Al Koran, replete with Oriental symbolisms and impressive surroundings, 'impossible to all except the initiated of the Inner Tabernacle of the Moslem Shrine, under the dominion of the crescent.' They are as ancient as the cornerstone of Mohammed's temple at Mecca, as sacred as the Moslem oath that binds the tribes of Arabia to Allah, or their God, and are derived from the mythology in the deep and

mysterious legends of the Koran. Its votaries are figuratively expected to except the prophecy of the approaching millennium, the warning of the Ulema, and the appearance of Al Mahdi and the end of the world. Our most glorious attributes are to be exemplified, acquitting ourselves of all temporal thoughts, and preparing at any sacrifice to expiate all sin. We elucidate the embodiment and personification of 'the great Islam,' with pageants, Zaims, defenders and retinue, followed by the wailing dervishes with sandaled feet, all amid the sweet perfumes of Arabia's incense, from the swinging censers and altars of sacrifice, with accompanying fervent music, deep, sad, and austere, and yet a weird and mystic melody.

## COMMEMORATING THE PROPHECY

We thus commemorate the inspired prophecy announced at Mecca centuries ago, with the transformation of 'The Adoration,' or, 'The Keys of Secret Knowledge,' 'The Inevitable,' 'The Rending Asunder,' of Al Koran, and the final individualization of the soul and the recognition of Allah the Most High; and, although clad in steel, gold and glory, humbly bow down in reverence and humility, and proclaim that 'Allah is God,' the merciful and compassionate; and the earnestness and sincerity of the devotion should be so absolute as to render the sanctuary of the Shrine a temple of purity, acceptable even for the presence of 'Allah,' 'The Most High,' and thus prepare ourselves and our disciples for reception into the Unseen Temple — the promised paradise. We teach that powers supreme govern our destinies, and admonish all to respect every religion, even believing none, and give the assurance that a noble heart may throb alike in breast of Arab, Christian, Greek or Turk. We exemplify the attributes of toleration, truth and justice. We war against *fanaticism* and *superstition*, and demonstrate retribution; and we welcome to our alters all duly qualified, enlightened men who believe in God, without regard to their nativity or faith."



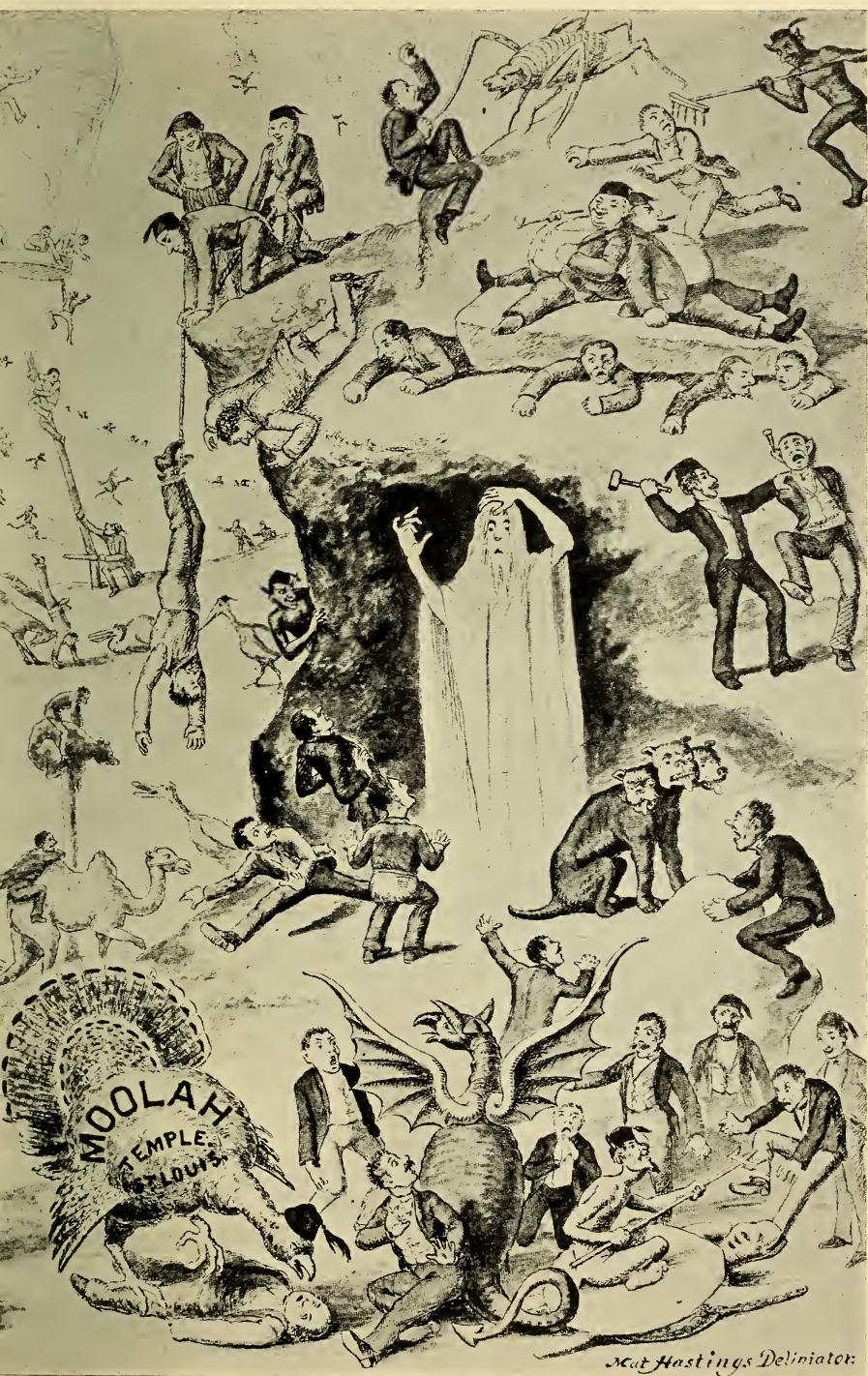
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Nat Hastings Deliniator.

"THE NEXT MORNING"





“THE NEXT MORNING”



## SIGNIFICANCE OF THE FEZ

The Nobles wear rich costumes of Eastern character, made of silk and brocaded velvet of Oriental intensity of color. The ordinary costume for street parade is conventional black with the regulation fez.

When pilgrimages to Mecca were interrupted by the Crusades about A. D. 980, the Mohammedans west of the Nile journeyed to Fez (or Fas), in Morocco, as to a holy city. Among the flourishing manufactures of the city was a head covering called tarboosh, now known as fez, which was dyed scarlet for the students in a great school at that city. In that way it became a mark of learning, and gradually displaced other forms and colors of hats. It was carried in all directions by caravans, and thus became the distinguishing head-dress of Moslems in every part of the empire.

Don't forget your Fez. Put it in your pocket, take it with you, then wear it, but keep this warning in mind: The Imperial Laws forbid the wearing of the Fez at any other place than a meeting of the Temple, so if you desire to leave the Temple to *see a man* or for any other purpose, wear any old thing but the Fez.

## ABD-EL-KADER AND THE SHRINE.

## IMPERIAL DEATH DECREE.

ABD-EL-KADER.—Died at Damascus, May 26, 1883, aged 76 years.

NOBILITY OF THE MYSTIC SHRINE! *Proclamation emanating from the Congress, Imperial Council, Ancient Arabic Order, Nobles of the Mystic Shrine, United States of America:*

To all Illustrious Potentates, Rabbans and Noble Shareefs throughout the jurisdiction of the Western Hemisphere: AFFLICTION! DISTRESS! SORROW! Illustrious Noble El-Hadji Abd-El-Kader, Grand Sheik of Alee Temple, Mecca, Arabia, under the domain of the Crescent, is dead. This renowned Shareef of the Order Bektasheeyek, of Temple Saladin, Damascus, is officially announced departed to the Unseen Temple. You are hereby commanded, imperial and subordinate, for the full term of the next three crescent moons after this mandate, within the Mystic Sanctuaries of the Shrine, in accordance with the ancient Oriental custom, to drape your altars and tombs with the insignia of mourning, and let the symbolic funeral urn be placed upon the sacred black stone, there to exhale incense during all ceremonials, and inscribe upon your temple records notice of the same. Executive action will also be taken at the annual session

of the Imperial Council on June 6, 1883, at  
Masonic Temple, City of New York. In  
obedience to supreme decree.

WALTER M. FLEMING 33°,

*Imperial Potentate.*

WILLIAM S. PATERSON 33°,

*Imperial Recorder.*

ABD-EL-KADER'S BRETHREN  
MOURN FOR HIM IN  
ARABIAN FORM

ABD-EL-KADER's death in Damascus on Saturday was mourned in the Consistorial Chamber in the Masonic Temple by the American branch of the Ancient Arabic Order of Nobles of the Mystic Shrine, May 31. The mourners included: Dr. W. M. Fleming, Captains J. B. Eakins and A. S. Williams; the Rev. C. L. Twing, W. S. Paterson, A. L. Rawson, A. W. Peters, P. C. Benjamin, G. W. Millar, C. H. Heyser, J. McGee, Bensen Sherwood, Charles Roome, C. T. McClenachan, J. M. Levey, J. F. Waring, C. W. Torrey, and Grand Potentates, Rabbans and Shareefs from various temples in the east and west. The mourners wore a full Arabic costume of fine and elaborately decorated silks. Gold crescents glistened on their turbans, tiger claws bound together in the form of crescents, Sphinx heads, golden suns, stars, pyramids, and Egyptian obelisks were pinned upon their breasts. Gray-bearded High Priests stood on a throne and conducted the memorial rites. Banners bearing inscriptions in Arabic stood behind the High Priests. In front of the throne was a black velvet coffin containing a bleached skeleton, typifying death. A letter written on parchment by Abd-El-Kader, a golden helmet, and emblems of the Order rested upon the coffin. An altar



draped in mourning was in the middle of the chamber. A symbolical urn exhaled incense during the ceremonies. Two scimeters were crossed at the base of the urn on one end of the altar, and a copy of the Koran in Arabic was upon the other end, with glittering scimeters crossed upon it. A large tomb, the sides of which were covered with heiroglyphics, stood at the end of the chamber, and two masked and turbaned Rabbans, glittering with mystic emblems, sat in front of the tomb, before which rose a banner bearing the words, Essalamu aleikum, or "Peace be with you".

This ceremonial was one of the first of a long series of Shrine Memorial Services, impressive and beautiful, which have since this time prevailed in all of the Temples of the Shrine throughout the Western Hemisphere.

## MECCA TEMPLE

NEW YORK, N. Y.

## HISTORY OF THE FIRST TEMPLE IN AMERICA.

As fully set forth in the preceeding history, Ill. William J. Florence was initiated into the Ancient Arabic Order of the Nobles of the Mystic Shrine, and imparted the knowledge of the ceremonies to Dr. Walter M. Fleming, of New York, who was empowered to introduce and establish the Order in America. It was determined to confer it only on Free and Accepted Masons of the higher degrees, and on the 16th of June, 1871, a number of Knights Templar and Thirty-seconds and Thirty-thirds of the Ancient Accepted Scottish Rite were assembled at Masonic Hall, No. 114 East 13th Street, New York, when the proposition to engage in the establishment of the new Order was enthusiastically accepted, and the following eleven Brethern were duly received:

EDWARD EDDY,  
OSWALD MERLE D'AUBIGNE,  
JAMES S. CHAPPELL,  
JOHN A. MOORE,  
CHARLES T. McCLENACHAN,  
WILLIAM S. PATERSON,  
GEORGE W. MILLAR,  
ALBERT P. MORIARTY,  
DANIEL SICKELS,  
JOHN W. SIMONS.  
SHERWOOD C. CAMPBELL.

The necessary arrangements having been fairly completed in the meantime, a regular session was called at the above hall, on September 26, 1872, when the above Nobles, except Nobles Florence and Campbell, were present, and in due form established a regular Temple, under the name of Mecca Temple, for the exemplification of the ceremonies and reception of neophytes, and the original thirteen Nobles named as its charter members. Letters of advice and instruction from Noble W. J. Florence were read, and the history of the Order, together with the circumstances of its appearance in America, was given, by Noble W. M. Fleming. The following officers were then duly elected:

WALTER M. FLEMING.....	<i>Potentate</i>
CHARLES T. McCLENACHEN...	<i>Chief Rabban</i>
JOHN A. MOORE.....	<i>Assistant Rabban</i>
WILLIAM S. PATERSON.....	<i>Recorder</i>
EDWARD EDDY.....	<i>High Priest</i>
JAMES S. CHAPPELL.....	<i>Treasurer</i>
GEORGE W. MILLAR.....	<i>Oriental Guide</i>
OSWALD M. D'AUBIGNE...	<i>Captain of Guard</i>

The rest of the regular officers of the Temple were not elected until a subsequent session.

The next Session was held at the same place, on January 12, 1874, when a quorum of seven was present. The only business transacted was the appointment of Nobles McClenachan, Moore, and Paterson as a committee to revise and perfect the Ritual to facilitate the exemplification of the Order, and to prepare by-laws, for the government of the Temple.

On January 4, 1875, the Order was conferred on Brother George F. Loder and seven associates, to form a Temple in Rochester, N. Y., which was duly organized under the name of Damascus, with a charter from Mecca Temple. Noble Bensen Sherwood was created on June 1.

A session was held at the new Masonic Hall, Twenty-third street and Sixth avenue, on December 13, 1875, but no business was transacted.

The work of Damascus Temple gave some impetus to the Order, and during this year Noble Fleming selected a number of prominent Masons, and invested them with the rights and prerogatives of Past Potentates for the purpose of establishing subordinate Temples, and they were accredited as members of Mecca until they joined another Temple. The Order was subsequently conferred on the following Thirty-third degree Masons: Ill.:Orrin Welch, Syracuse, N. Y.; Ill.:John D. Williams, Elmira, N. Y.; Ill.:Charles H. Thomson, Corning, N. Y.; Ill.:Townsend Fondey, Ill.:John S. Dickerman, and Ill.:Robert H. Waterman, Albany, N. Y.; Ill.:John F. Collins, New York, N. Y.; Ill.:John L. Stettinius, Cincinnati, O.; Ill.:Vincent L. Hurlburt, Chicago, Ill.; Ill.:Samuel H. Harper, Pittsburg, Pa.; and Ill.:George Scott, Paterson, N. J.

To the Unseen Temple, Noble Campbell passed in 1874, and Nobles Chappell, D'Aubigne, and Eddy in 1875, leaving only nine of

the original thirteen to carry on the work. It was now proposed to add a number of active Masons to the Temple for the advancement of the Order, and afterward to institute a general governing body for the jurisdiction, both of which were accomplished at the next session held at Masonic Hall, on June 6, 1876, when twenty-five neophytes were received and duly obligated.

Noble Fleming called the Nobles to order immediately after the session, and informed them that the principal object was to form and organize a Parent Body, or Imperial Council of the Order for the United States of America.



## FORMATION OF IMPERIAL COUNCIL

The Imperial Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America was then duly organized, and the following officers were elected for the term of three years:

Ill. WALTER M. FLEMING	<i>Imperial Potentate</i>
New York	
GEORGE F. LODER	<i>Deputy Potentate</i>
Rochester	
PHILIP F. LENHART	<i>Chief Rabban</i>
Brooklyn	
EDWARD M. L. EHLERS	<i>Assistant Rabban</i>
New York	
WILLIAM H. WHITING	<i>High Priest</i>
Rochester	
SAMUEL R. CARTER	<i>Oriental Guide</i>
Rochester	
AARON L. NORTROP	<i>Treasurer</i>
New York	
WILLIAM S. PATERSON	<i>Recorder</i>
New York	
ALBERT P. MORIARTY	<i>Financial Secretary</i>
New York	
JOHN L. STETTINIUS	<i>First Cer. Master</i>
Cincinnati	
BENSEN SHERWOOD	<i>Second Cer. Master</i>
New York	
SAMUEL HARPER	<i>Marshal</i>
Pittsburg	
FRANK H. BASCOM	<i>Captain of the Gaurd</i>
Montpelier	
GEORGE SCOTT	<i>Outer Guard</i>
Paterson	

They were duly installed by Noble McClen-  
achan, and the Imperial Council was pro-  
claimed formally organized.

It will be noted that the first resolution adopted is still in force, as follows:

"That the Grand Orient of this Imperial Council shall be at the City of New York, N. Y."

The prerequisites for the Order were defined by the adoption of the following resolutions:

*"Resolved,* That the prerequisite for reception into the Order of the Nobles of the Mystic Shrine, in the United States of America, shall be that applicants shall be Knights Templar, according to the requirements of the Grand Encampment of Knights Templar for the United States of America, as has prevailed previous to the organization of this Imperial Council.

*"Resolved,* That a Mason of the Thirty-second Degree, Ancient Accepted Scottish Rite, be also made a prerequisite for receiving the Order of the Nobles of the Mystic Shrine, thus making the prerequisite for receiving the Order of the Nobles of the Mystic Shrine a Knight Templar or a Thirty-second Degree Mason of the Ancient Accepted Scottish Rite."

Temples were empowered to confer the office and grade of Potentate upon five members, for the purpose of creating Past Potentates for Honorary Membership in the Imperial body. The charter fee, with ritual, for new Temples, was made fifty dollars, and ten dollars annual dues, instead of any per capita tax. A minimum fee of ten dollars for initiation was

adopted. The first act was to grant a charter to Mecca Temple of New York, N. Y., bearing date of September 26, 1872, "it being the first regularly organized Temple of the Order in the United States."

The work of the Imperial Body was begun by the appointment of a Committee on Statutes and Regulations, with Noble McClenachan as chairman.

The Imperial Council was at this time constituted of active members for life, who were Potentates or Past Potentates, and were not to exceed thirty-three. The new members, as they were elected, if not Potentates, were first raised to the dignity of Past Potentates, and proclaimed active members. The next annual session was to be held in Albany on February 6, 1877, and thereafter in the same place in the first week of the same month. The regular officers were to be elected triennially.

The fifth session of Mecca Temple was held at the new Masonic Hall, on January 16, 1877, when the Potentate stated that during the interim, in his capacity of Imperial Potentate, he had conferred the Order on a large number of desirable Sir Knights and Thirty-second and Thirty-third Degree Masons, both in and out of the city, and thereby had largely increased the membership, in order to promote the advancement of the Temple. He spoke at length on the Order, the Imperial Body having perfected the ritual, statutes, history, diplo-

mas, dispensations and charters at great outlay; also that members, Temples, deputies and representatives now extend from the extreme east to the west, and from the north to the south of our jurisdiction, and the Order is destined to become a most popular and powerful one in America. It was reported that Noble J. A. Moore, one of the thirteen, entered the Unseen Temple November 7, 1876.

On February 6, 1877, the Imperial Council held its regular annual session at Masonic Temple, in Albany, N. Y., which was attended by a large number of the Nobles of Mecca, Naja, Cyprus, and Damascus Temples. The progress made during the year was encouraging, and the Imperial Potentate gave a resume of the work up to that time. Mecca and Damascus Temples had been duly established, and dispensations had been granted to form Al Koran of Cleveland, Syrian of Cincinnati, Mount Sinai of Montpelier, and Naja and Cypres Temples of Albany. These had done good work, and made a large number of members. The active membership of the Imperial Body was filled up to the number of thirty, the statutes were perfected and adopted, and provision was made that every Noble should receive a diploma from the Imperial Body. The jewels and costumes of the various officers, imperial and subordinate, were carefully defined, and every Temple was required to select an ancient Arabic or Egyptian name, by which it should be known.

During this year Damascus Temple had costumed its officers, procured suitable paraphernalia, and thoroughly acquired the ritual. The first of a long list of pilgrimages by Mecca, which is given elsewhere, was inaugurated by Nobles Florence, Fleming, Paterson and others, who visited Damascus Temple, and witnessed the full exemplification of the work there for the first time, when over fifty candidates were initiated, and over one hundred Nobles sat down to a bountiful banquet.

At the session of September 18, 1877, an earnest desire was expressed to equip the body, and at the earliest opportunity proceed to confer the Order in full form. A number of vacancies in the official divan was filled up, and Noble J. R. Telfair was made Treasurer. The Potentate was empowered to procure the necessary printing required by the Temple for its proper working, sessions were to be held more frequently, and suitable rooms procured.

The Masonic Hall in East Thirteenth street was regularly engaged, and the next session held on November 19, 1877, when several propositions were received, and Brothers T. J. Herman Daum and Willard A. Pearce were created Nobles in ample form.

On December 3, the Committee on By-laws reported a code which was adopted, a Committee on Paraphernalia was appointed, and Noble J. F. Waring was created.



At the next session, December 17, 1877, the election of the full number of officers for the first time was held, as follows:

III. WALTER M. FLEMING .....	<i>Potentate</i>
CHARLES T. MCCLENACHAN...	<i>Chief Rabban</i>
EDWARD M. L. EHLERS ...	<i>Assistant Rabban</i>
JAMES A. REED .....	<i>High Priest</i>
GEORGE W. MILLAR .....	<i>Oriental Guide</i>
JACOB R. TELFAIR .....	<i>Treasurer</i>
WILLIAM S. PATERSON .....	<i>Recorder</i>
JOHN F. COLLINS .....	<i>Ceremonial Master</i>
EDWIN DU LAURANS .....	<i>Standard Bearer</i>
WILLIAM D. MAY .....	<i>Marshal</i>
W. WALLACE WALKER....	<i>Captain of Guard</i>
STEPHEN W. SWIFT .....	<i>Outer Guard</i>

During 1878 ten sessions were regularly held, at which a large number of Nobles were created, among whom were Nobles Joseph B. Eakins and Charles W. Torrey. The election of officers was postponed at the December session.

In 1879 only four sessions were held, at one of which an election of officers for the year was held, but they were pregnant with the desire to place Mecca in the front rank as to paraphernalia, costumes, work, and membership. The year ended with a membership of one hundred and three, and a number of enthusiastic Nobles, among whom was Noble Augustus W. Peters, who prepared the way for the accomplishment of the above desires.

Brother Charles H. Heyser, while visiting Cleveland, in company with Noble Joseph B. Eakins, was invited to attend Al Koran Temple, June 12, where he was created a Noble in

full form, becoming a member of Mecca. Both the above were highly impressed with the excellent rendition of the ceremonies, and immediately proposed that Mecca become *fully* equipped. The elegant rooms in Temple Hall, No. 117 West Twenty-third Street, were secured for the opening session of January 9, 1880, and several Nobles proposed a large number of candidates to be introduced at that time, mainly through the influence of Captain Eakins. The necessary paraphernalia was procured, the officers were fully instructed in the Ritual, and everything betokened a brilliant future.

At the end of the year 1879, the Imperial Recorder reported that there were thirty active members of the Imperial Body, thirteen Deputies, and thirteen Temples, having a total membership of 438 Nobles, being an increase of thirteen over the number reported for 1878. Damascus Temple was leading with 148 Nobles.

On Friday, January 9, 1880, Mecca was opened in a blaze of glory, fifty members being present, and a large number of visitors from other Temples. Fifty Sons of the Desert passed the Moslem test. The ceremonies were conducted in full form, with appropriate music by the Temple Quartet and Organist who have continued to the present time. The paraphernalia and costumes were gorgeous. The sessions were thereafter held nearly every

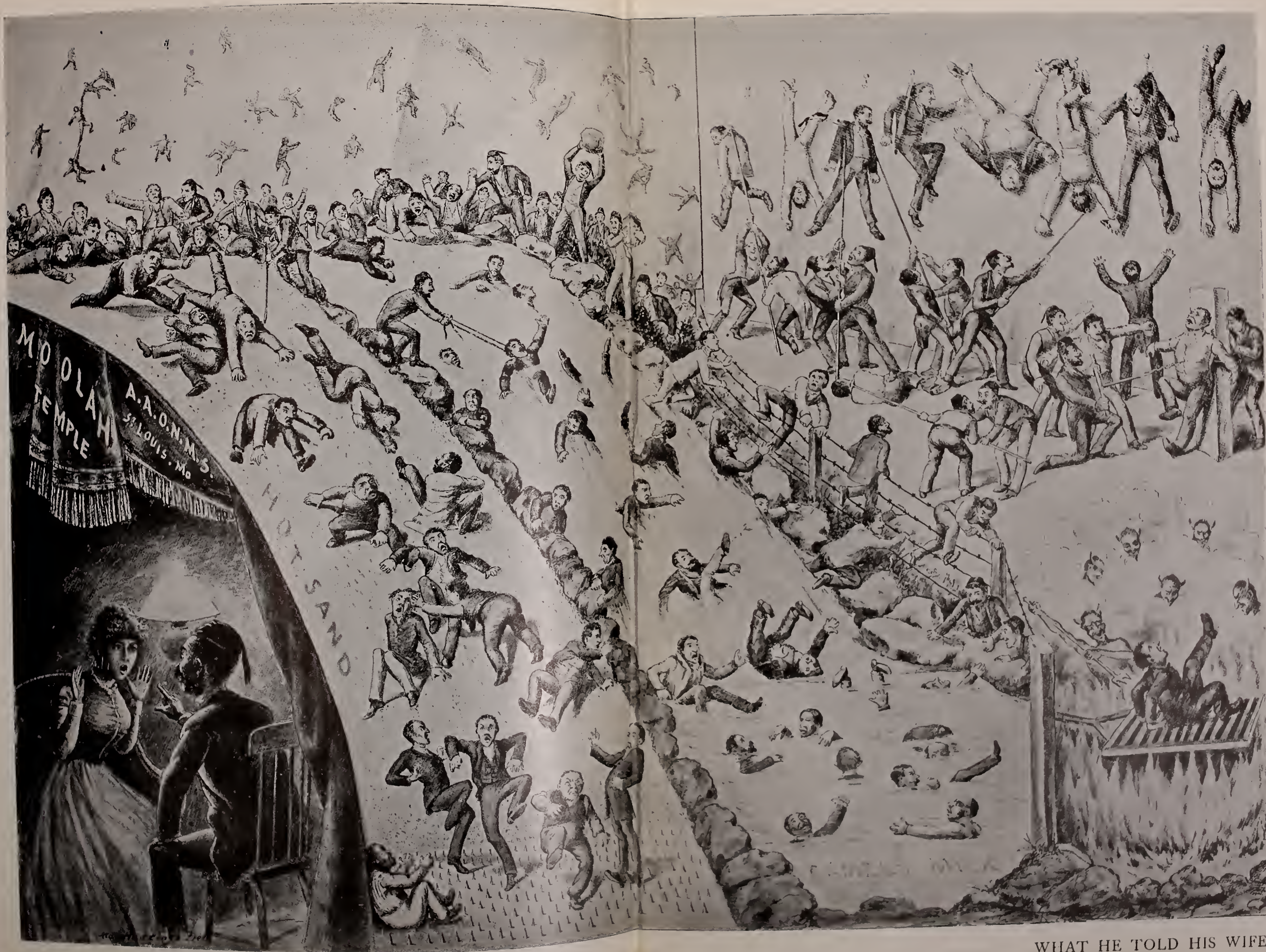






WHAT HE TOLD HIS WIFE





WHAT HE TOLD HIS WIFE



month. In February the initiation fee was raised to \$15, and a diploma from the Imperial Body furnished to all Nobles. On June 2 the Imperial Council was entertained by Mecca, when over 200 Nobles were present; twelve Nobles were created, and a grand banquet was given. At the annual sessions of the Imperial Body in February, 1879 and 1880, Nobles Fowler, Eakins and Torrey were elected active members.

At the session of January 28, 1881, the officers for the year were elected, Noble Peters becoming Assistant Rabban, vice Noble Eakins, who was appointed Director on account of the multiplicity of work. The wisdom of the latter choice is seen in the prosperity of Mecca ever since. The office of Director has since become established by the Imperial Body. A proposition to dispense with the By-laws was agreed to, leaving full power in the hands of the presiding officer. On June 9 the Imperial Council held its annual session in Mecca's rooms, and in the evening attended the session of Mecca, when over two hundred and fifty were present, who witnessed the initiation of eight Sons of the Desert, and participated in a grand banquet. During the year the Recorder introduced the proper Arabic feasts in connection with the Arabic calendar, which have since become adopted.

On September 29, 1882, Noble Florence was introduced as the "Father of the Order", and

warmly welcomed. He said that when he assisted in introducing the Order into this country, he never expected to behold the magnificence of ritual and ceremony which surrounded him, and to meet the large numbers who took such unallayed pleasure in pursuing the unwritten teachings, laws and ceremonies, and participating in the ceremonies of the Order. At Algiers, Cairo, and Marseilles, he was very much impressed with the Arabian mysteries, which he then beheld for the first time, and it resulted in bringing before those found worthy in the United States, an order whose teachings were profitable. After the ceremonies of the evening he also expressed his unbounded delight at the beauty and magnificence with which Mecca Temple had imbued the wierd Arabic ceremony, and that he had never witnessed such an exemplification in all his travels.

At the annual session of the Imperial Council, June 7, 1882, the constitution of the body was changed to a representation of the Temples, which later was modified to *one* delegate from each Temple, and *one* for every three hundred members, but not to exceed *four* delegates from each Temple. The proceedings of this year were the first printed, and are enriched with correspondence from the East, through Noble A. L. Rawson, who had visited the interior of Mecca and had a large acquaintance with prominent members of the

Order abroad. These proceedings contain much of the early history of the Order in America. Before the change in the constitution of the Imperial Body the number of active members had been filled up to the full number of thirty-three, who had been raised to the dignity of Past Potentates under the previous constitution.

On May 31, 1883, solemn ceremonies were held in memory of the renowned Abd-el-Kader, the announcement of whose death on May 26 was given by the press, and the official notice of which will be found elsewhere. The papers had reported that he died at Constantinople, but the private advices of the Recorder enabled him to correct it, as he died in Damascus, which the papers afterward reported two days later. It excited much attention, as it was a surprise to all here that it would affect nearly five thousand Nobles of an Order to which he was allied in Arabia. At the session of June 6 the Imperial Body took official action also, and a full history of the Noble was published in the proceedings.

On June 6, 1883, the Imperial Body held its Triennial Session at the Masonic Hall, New York, and Nobles W. J. Florence, C. T. McClenachan, and A. L. Rawson were elected Emeritus members.

The fourteenth century of the Hegira, 1301, began November 1, and comment thereon was made in the press. On November 30 a mid-

night session, in addition to the regular one, was held for the benefit of Nobles G. B. Claf-  
lin, Gus Williams, and "Tony" Pastor, who  
were unable to receive the Order at an early  
hour on account of their theatrical engage-  
ments. They were created Nobles in full form,  
and the Temple was closed at 1:00 o'clock.  
The next morning the public and the frater-  
nity were startled by the report that the top  
floor of the Temple was burned out. This  
caused the loss of everything on that floor,  
costumes, paraphernalia, etc., valued at \$2,750.  
These had, however, always been insured, and  
\$2,000 was realized from that provident source.  
The fire has always been regarded as myster-  
ious, and the press throughout the country  
gave the Nobles many adverse comments.  
The fire marshal, however, reported that the  
fire was caused by a defective flue. On De-  
cember 27 the Director reported that he had  
ordered everything, and the Temple was fully  
equipped in another month. Only one Com-  
mandery was uninsured, and, on motion, \$200.  
was immediately donated.

On January 31, 1884, the session was held in  
the Grand Lodge room. A delegation of forty-  
seven Nobles of Lu Lu Temple, of Philadel-  
phia, visited Mecca, and was cordially wel-  
comed. In February, Noble Rev. A. Buchanan,  
of Moundville, W. Va., reported the losses  
sustained by his parish from inundations, and  
\$100 was immediately donated to him. In

May, Noble J. M. Levey was reported visiting Europe, who brought back a splendidly bound copy of the Koran, which now adorns the altar. Over forty Nobles of Mecca visited Medinah Temple, of Chicago, on April 16-21, and were handsomely entertained, and in recognition thereof Mecca presented to Medinah Temple a full set of gold jewels for the officers. On November 5 a large number of Nobles visited Lu Lu Temple in their new hall. On December 19 a grand installation ceremony was held, especially dedicated to the ladies. An elaborate programme was provided, comprising addresses, Arabic feast, music, songs, ventriloquism, etc. A great many ladies were present, and thus began the ladies' receptions, which have since developed into the Court of the Daughters of Isis.

On January 14, 1885, the session was held at Lyric Hall. To the sufferers by fire at Carthage \$50 was donated. On January 19th, Mecca engaged the whole of Tony Pastor's Theatre, and every seat was occupied by a Noble or his lady. It was a surprise to "Tony." This began a long series of theatre parties to the various historic Nobles of Mecca, and it was thoroughly enjoyed. On this occasion "Tony" was presented with a fine Shrine jewel and Fez. On January 29, a special session of Mecca was held at the rooms of Pyramid Temple, Bridgeport, when one hundred and one Nobles of Mecca were present, and



were elegantly entertained. Fifty-one neophytes were created, seven being for Mecca. On March 23, nearly one hundred Nobles attended the funeral of Inspector T. W. Thorne, one of the members. On April 30, Mecca entered the newly furnished rooms of Masonic Hall, and held a jubilee. The daughters of Nobles Twing and Reeves had been presented with jewels on the occasion of their marriage, and one jewel to Mrs. Shuster, of Philadelphia, for her courtesies on Mecca's visit there. Eloquent replies were received from the ladies. The first action was a contribution of \$50, in aid of the Bartholdi statue fund, which was editorially acknowledged by the world. On June 15th, a very fine testimonial was tendered by ten theatrical Nobles of Mecca, in aid of the Emergent Reserve Fund, consisting of a theatrical entertainment at the Academy of Music, which was filled by the Nobles and their ladies, and realized nearly \$350.

At the session of January 30, 1886, special services were held in commemoration of Mahmoud el Falaki, Shareef of Cairo Temple, Egypt. On March 31, the Nobles presented Ill. Fleming with a copy of Catafago's "Arabic Lexicon," in commemoration of the fifteenth year of the Shrine. April 13, another grand Shrine party at "Tony" Pastor's Theatre.

A delegation of Nobles of Mecca Temple escorted the Imperial Officers to Cleveland,

where the triennial session of the imperial body was held, on June 14, 1886. Noble Fleming gave place to Noble Sam Briggs as Imperial Potentate, Ill. Noble Fleming served as Imperial Potentate from 1876 to 1886, inclusive.

On September 22, one hundred and forty-five Nobles of Mecca visited Moolah Temple, of St. Louis, aided in the ceremonies, and were cordially welcomed. On October 29, Noble W. D. Garrison announced that he had succeeded in obtaining a beautiful specimen of Black Stone from the precincts of the city of Mecca.

On February 25, 1887, Noble W. D. Garrison presented the Black Stone procured from Mecca, with authentic letters and a full description. It now adorns the alter. A Shrine party surprised W. J. Florence, at Grand Opera House, Brooklyn, March 17. On March 31, a stand of arms was presented to the temple by Noble John Worthington, Consul at Malta. A large number of Mecca Nobles escorted the imperial officers to Indianapolis, where the annual session was held, on June 20, followed by a splendid banquet.

February 29, 1888, a very fine watch was presented to Noble Fleming, as a testimonial from Mecca to its *first* presiding officer for seventeen years. On May 31, Noble W. E. Sayers was presented by the Nobles with a very fine cornet, in appreciation of his services during many meetings as cornetist. On June 25, a great pilgrimage of Mecca Nobles was

made to Toronto, Canada, to attend the annual session of imperial body. On August 20, the Shrine sustained a great loss in the death of Noble J. M. Levey, who was Imperial Treasurer and Treasurer of Mecca, and also of the Consistory of New York City. All his accounts were found correct. Noble G. W. Millar was appointed treasurer, and was also appointed Imperial Treasurer. On October 22, Noble J. W. Simons, one of the original thirteen, entered the Unseen Temple.

## COURT OF ISIS

On October 30, 1888, the officers of Mecca Temple established the Court of Isis for North America, as an independent organization, to bring into more intimate social relations the ladies of the Nobles of the Mystic Shrine. Other courts can only be established by charter from Mecca Court, and are under the sole guidance and protection of the officers of the Shrine Temple under which it is formed. It has a regular initiation, laws and jewels. Mecca Court meets nearly every month, and includes an entertainment of great variety and interest.

On June 17, 1889, the Imperial Body held its triennial session at Chicago, Imperial Recorder Paterson retiring after continuous service from 1876 to 1889, thirteen years.

On January 29, 1890, Noble O. S. Long presented to the Temple two large photographs of the city of Mecca and the interior of the Holy Kaaba, sent by his brother, Rev. Dr. Long, and were enlarged from photographs taken with a detective camera at the risk of the owner's life. They are unique.

A grand pilgrimage was made by a large number of Mecca Nobles, July 21 to August 29, from New York to San Francisco, when they were entertained and cordially welcomed by thirteen Temples. At a later date the Recorder engrossed the letters of thanks to

each of the thirteen Temples, expressing the great gratification of Mecca Temple for the handsome treatment of its Nobles and ladies.

Ill. Noble W. J. Florence entered the Unseen Temple on November 19, 1891. At the session of November 30, Noble W. M. Fleming gave an eloquent and loving tribute to the memory of the "Father of the Mystic Shrine in America." On December 29th, the annual election was held, Recorder Paterson retiring after a continuous service of twenty years.

During 1892, albums were set apart for every Temple, and all Nobles were requested to send their photographs for preservation. A special diploma was prepared for presentation to every pilgrim who visits Mecca, conferring on him the honorary title of "Haji." Shrine parties, pilgrimages, and ladies' nights were held as usual. A button hole badge, with emblem of Crescent, Scimeter and "Mecca," was adopted. A proposition to have a grand carnival and entertainment peculiar to the Shrine was agreed to with great enthusiasm. The work was begun to make the necessary arrangements, and the Madison Square Garden was engaged for January 26, 1893.

Since 1880 the Temple met nearly every month, and large numbers of candidates were received at every session, the ceremonies being given in full form, with music and all the accessories required by the magnificent ritual. The attendance of the Nobles often exceeded



five hundred. Every session terminated with the traditional banquet, which was always superb. Large amounts were at various times donated to the sick and distressed, as well as in aid of many worthy causes. An *esprit de corps* has been established by this Order which dominates all other orders, and the social side touching the public has been firmly cemented. It is the Supreme Confraternity of Fraternities.

Looking back to the first meeting in 1871, we behold this wondrous growth of a new order, which the eighty-five Temples and nearly seventy-seven thousand Nobles in this jurisdiction incontrovertibly attest. The child reached its majority of twenty-one years, and it is now a giant. The fitting climax was reached in the carnival of 1893.

ALPHABETICAL LIST OF TEMPLES IN THE UNITED STATES,  
WITH THEIR LOCATION.

NAME	FOUNDED	MEMBER-SHIP Jan. 1, 1903	LOCATION
Abdallah Temple.....	March 28, 1887	796	..... Leavenworth, Kan.
Acca Temple.....	June 9, 1886	715	..... Richmond, Va.
Affi Temple.....	August 1, 1888	456	..... Tacoma, Wash.
Ahmed Temple.....	June 14, 1893	471	..... Marquette, Mich.
Aladdin Temple.....	June 10, 1891	1025	..... Columbus, Ohio
Al Chymia Temple.....	May 23, 1896	155	..... Memphis, Tenn.
Allee Temple.....	June 23, 1892	210	..... Savannah, Ga.
Aleppo Temple.....	June 23, 1888	3636	..... Boston, Mass.
Algeria Temple.....	March 17, 1889	485	..... Helena, Mont.
Alhambra Temple.....	Sept. 3, 1888	335	..... Chattanooga, Tenn.
Al Kader Temple.....	Jan. 3, 1888	538	..... Portland, Ore.
Al Koran Temple.....	Nov. 16, 1876	1150	..... Cleveland, Ohio
Al Malaikah Temple.....	Feb. 28, 1888	883	..... Los Angeles, Cal.
Almas Temple.....	Jan. 17, 1886	1132	..... Washington, D. C.
Aloha Temple.....	May 23, 1900	78	..... Honolulu, H. I.
Antioch Temple.....	June 9, 1898	480	..... Dayton, Ohio
Ararat Temple.....	Dec. 1, 1887	1300	..... Kansas City, Mo.
Ballut Abyad Temple.....	June 11, 1887	217	..... Albuquerque, N. M.

## ALPHABETICAL LIST OF TEMPLES—CONTINUED.

NAME	FOUNDED	MEMBER-SHIP Jan. 1, 1903	LOCATION
Ben Hur Temple.....	June 2, 1891	301	..... Austin, Tex.
Beni Kedem Temple.....	June 26, 1896	439	..... Charleston, W. Va.
Bonmi Temple.....	April 1, 1884	683	..... Baltimore, Md.
Cyprus Temple.....	Feb. 2, 1877	653	..... Albany, N. Y.
Damascus Temple.....	June 7, 1876	1262	..... Rochester, N. Y.
El Jebel Temple.....	June 1, 1887	984	..... Denver, Colo.
El Kalah Temple.....	Dec. 8, 1890	202	..... Salt Lake City, Utah
El Kahir Temple.....	June 9, 1886	1458	..... Cedar Rapids, Ia.
El Katif Temple.....	Feb. 10, 1900	413	..... Spokane, Wash.
El Korah Temple.....	June 23, 1896	72	..... Boise City, Idaho
El Minah Temple.....	June 23, 1896	218	..... Galveston, Tex.
El Riad Temple.....	Chart'd 1902	584	..... Sioux Falls, S. D.
El Zagal Temple.....	May 25, 1888	954	..... Fargo, N. D.
El Zaribah Temple.....	Dec. 14, 1889	182	..... Phoenix, Ariz.
Gizeh Temple.....	Jan. 20, 1896	32	..... Victoria, B. C.
Hamasa Temple.....	U. D.	605	..... Meridian, Miss.
Hella Temple.....	May 22, 1892	654	..... Dallas, Tex.
India Temple.....	May 31, 1887	441	..... Oklahoma City, Okla.
Iren Temple.....	May 3, 1893	955	..... Wilkes Barre, Penn.
Isis Temple.....	Oct. 18, 1895	790	..... Salina, Kan.
	March 29, 1887		

## ALPHABETICAL LIST OF TEMPLES—CONTINUED.

NAME	FOUNDED	MEMBER-SHIP Jan. 1, 1903	LOCATION
Islam Temple.....	March 6, 1883	1526	San Francisco, Cal.
Ismailia Temple.....	Nov. 5, 1887	1565	..... Buffalo, N. Y.
Jerusalem Temple.....	March 30, 1885	277	..... New Orleans, La.
Kaaba Temple.....	July 1, 1878	1208	..... Davenport, Ia.
Katurah Temple.....	June 9, 1899	802	..... Binghampton, N. Y.
Karnack Temple.....	Oct. 9, 1899	180	..... Montreal, Can.
Kismet Temple.....	July 2, 1888	1156	..... Brooklyn, N. Y.
Kora Temple.....	Dec. 14, 1891	929	..... Lewistown, Me.
Korein Temple.....	Oct. 8, 1894	206	..... Rawlius, Wyo.
Kosair Temple.....	Dec. 5, 1884	717	..... Louisville, Ky.
Ku Lu Temple.....	Dec. 31, 1883	3439	..... Philadelphia, Pa.
Mecca Temple.....	Sept. 26, 1872	5011	..... New York, N. Y.
Media Temple.....	March 19, 1891	641	..... Watertown, N. Y.
Medinah Temple.....	Oct. 30, 1882	3286	..... Chicago, Ill.
Melha Temple.....	June 9, 1897	403	..... Springfield, Mass.
Mohammed Temple.....	June 12, 1893	729	..... Peoria, Ill.
Molla Temple.....	Dec. 1, 1887	563	..... St. Joseph, Mo.
Moolah Temple.....	April 26, 1886	924	..... St. Louis, Mo.
Morocco Temple.....	March 26, 1888	205	..... Jacksonville, Fla.
Moslem Temple.....	April 21, 1880	2660	..... Detroit, Mich.

## ALPHABETICAL LIST OF TEMPLES—CONTINUED.

NAME	FOUNDED	MEMBER-SHIP Jan. 1, 1903	LOCATION
Mount Sinai Temple .....	Oct. 31, 1876	1051	..... Montpelier, Vt.
Murat Temple .....	March 13, 1881	1469	..... Indianapolis, Ind.
Naja Temple .....	Sept. 13, 1832	153	..... Deadwood, S. D.
Oasis Temple .....	Oct. 10, 1834	353	..... Charlotte, N. C.
Oriental Temple .....	Feb. 22, 1877	1888	..... Troy, N. Y.
Ostris Temple .....	July 12, 1886	893	..... Wheeling, W. Va.
Osman Temple .....	July 13, 1886	701	..... St. Paul, Minn.
Palastine Temple .....	Feb. 18, 1886	893	..... Providence, R. I.
Pyramid Temple .....	April 16, 1877	1079	..... Bridgeport, Conn.
Rajah Temple .....	Aug. 21, 1892	919	..... Reading, Pa.
Rameses Temple .....	April 21, 1887	404	..... Toronto, Canada
Sahara Temple .....	April 16, 1889	313	..... Pine Bluff, Ark.
Saltadn Temple .....	April 22, 1886	1014	..... Grand Rapids, Mich.
Sesostus Temple .....	June 22, 1887	585	..... Lincoln, Neb.
Shathn Temple .....	April 13, 1896	788	..... Hartford, Conn.
Shura Temple .....	May 27, 1877	2426	..... Pittsburg, Pa.
Spring Temple .....	Feb. 8, 1877	1611	..... Cincinnati, Ohio
Tamela Temple .....	April 24, 1889	355	..... Omaha, Nebr.
Tebala Temple .....	May 10, 1894	333	..... Rockford, Ill.
Tripoli Temple .....	March 9, 1885	828	..... Milwaukee, Wis.

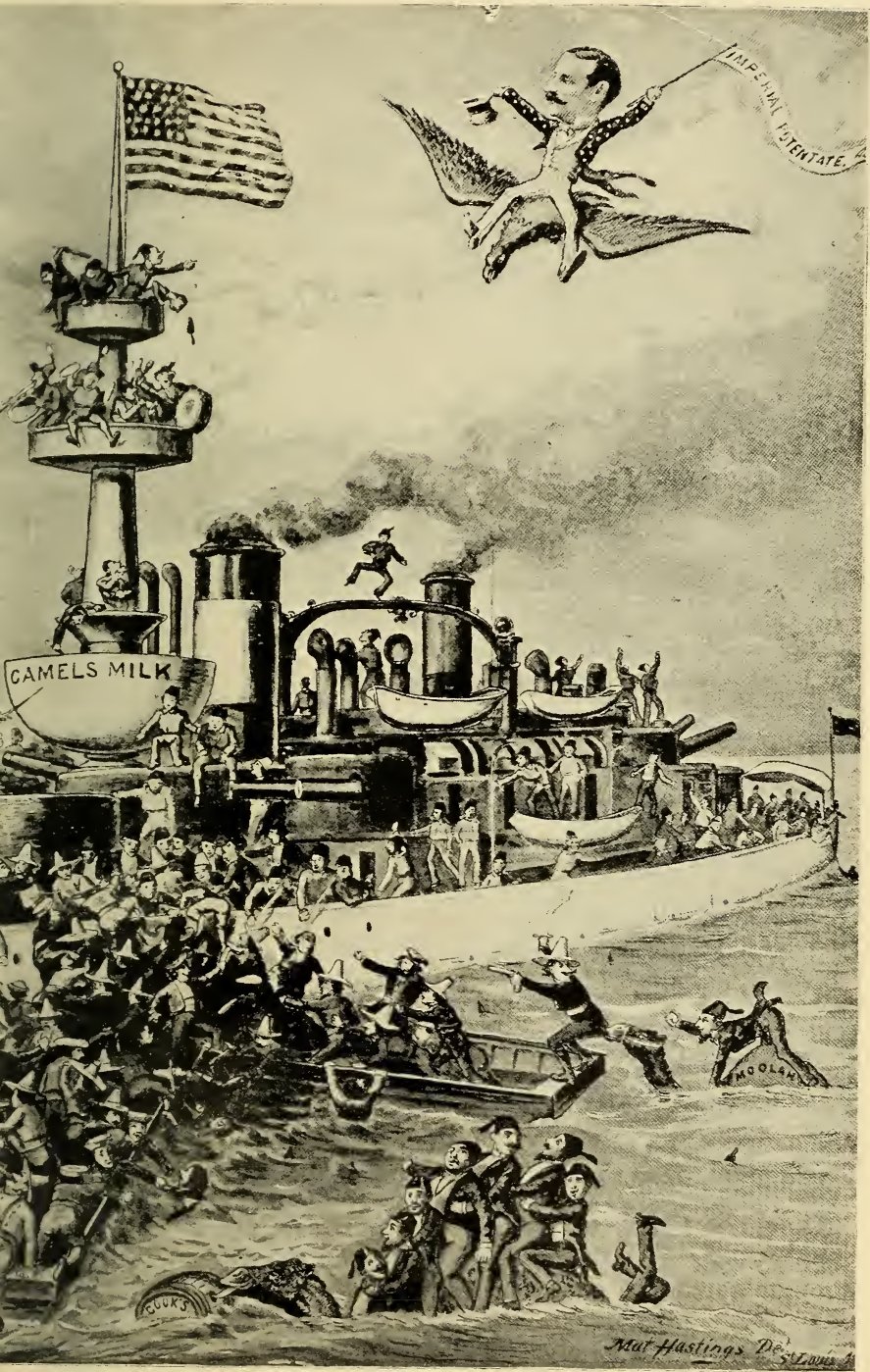


## ALPHABETICAL LIST OF TEMPLES—CONTINUED.

NAME	FOUNDED	MEMBER-SHIP Jan. 1, 1903	LOCATION
Yaarah Temple.....	Dec. 8, 1889	475	..... Atlanta, Ga.
Za Ga Zie Temple.....	May 23, 1900	957	..... Des Moines, Ia.
Zamra Temple.....	Nov. 10, 1889	341	..... Birmingham, Ala.
Zen Zen Temple.....	Nov. 10, 1900	700	..... Erie, Pa.
Zenobia Temple.....	June 14, 1888	250	..... Toledo, Ohio
Ziyara Temple.....	Oct. 10, 1877	382	..... Utica, N. Y.
Zuhrah Temple.....	July 22, 1885	1030	..... Minneapolis, Minn.







"THE NEXT FELLOW"





“THE NEXT FELLOW”



## CITIES WITH TEMPLES, JAN. 1, 1903.

<i>Name of City.</i>	<i>Name of Temple.</i>
Albany, New York.....	Cyprus Temple
Albuquerque, New Mexico .....	Ballut Abyad Temple
Austin, Tex.....	Ben Hur Temple
Atlanta, Georgia.....	Yaarab Temple
Baltimore, Maryland.....	Boumi Temple
Binghamton, New York.....	Kalurah Temple
Birmingham, Alabama .....	Zamora Temple
Boise City, Idaho.....	El Korah Temple
Boston, Massachusetts .....	Aleppo Temple
Brooklyn, New York .....	Kismet Temple
Buffalo, New York .....	Ismailia Temple
Bridgeport, Connecticut.....	Pyramid Temple
Charlotte, North Carolina .....	Oasis Temple
Charleston, West Virginia.....	Beni Kedem Temple
Chattanooga, Tennessee.....	Alhambra Temple
Chicago, Illinois .....	Medinah Temple
Cedar Rapids, Iowa .....	El Kahir Temple
Cincinnati, Ohio.....	Syrian Temple
Cleveland, Ohio.....	Al Koran Temple
Columbus, Ohio.....	Aladdin Temple
Dayton, Ohio.....	Antioch Temple
Denver, Colorado.....	El Jebel Temple
Dallas, Texas.....	Hella Temple
Detroit, Michigan.....	Moslem Temple
Davenport, Iowa .....	Kaaba Temple
Deadwood, South Dakota.....	Naja Temple
Des Moines, Iowa.....	Za-Ga-Zig Temple
Erie, Pennsylvania .....	Zem Zem Temple
Fargo, North Dakota .....	El Zagal Temple
Grand Rapids, Michigan.....	Saladin Temple
Galveston, Texas .....	El Mina Temple
Honolulu, Hawaiian Islands .....	Aloha Temple
Helena, Montana.....	Algeria Temple
Hartford, Connecticut.....	Sphinx Temple
Indianapolis, Indiana.....	Murat Temple
Jacksonville, Florida .....	Morocco Temple
Kansas City, Missouri.....	Ararat Temple
Leavenworth, Kansas.....	Abdallah Temple
Los Angeles, California.....	Al Malaikah Temple
Lewiston, Maine.....	Kora Temple
Lincoln, Nebraska.....	Sesostris Temple
Louisville, Kentucky .....	Kosair Temple
Meridian, Mississippi .....	Hamasa Temple

<i>Name of City</i>	<i>Name of Temple</i>
Memphis, Tennessee.....	Al Chymia Temple
Minneapolis, Minnesota.....	Zuhrah Temple
Milwaukee, Wisconsin.....	Tripoli Temple
Marquette, Michigan.....	Ahmed Temple
Montpelier, Vermont.....	Mount Sinai Temple
Montreal, Canada.....	Karnak Temple
New York, New York.....	Mecca Temple
New Orleans, Louisiana.....	Jerusalem Temple
Omaha, Nebraska.....	Tangier Temple
Oklahoma City, Oklahoma Territory.....	India Temple
Portland, Oregon.....	Al Kader Temple
Phoenix, Arizona.....	El Zaribah Temple
Philadelphia, Pennsylvania.....	Lu Lu Temple
Peoria, Illinois.....	Mohammed Temple
Providence, Rhode Island.....	Palestine Temple
Pine Bluff, Arkansas.....	Sahara Temple
Pittsburg, Pennsylvania.....	Syria Temple
Reading, Pennsylvania.....	Rajah Temple
Rawlins, Wyoming.....	Korein Temple
Rochester, New York.....	Damascus Temple
Richmond, Virginia.....	Acca Temple
Rockford, Illinois.....	Tebala Temple
St. Paul, Minnesota.....	Osman Temple
St. Louis, Missouri.....	Moolah Temple
San Francisco, California.....	Islam Temple
St. Joseph, Missouri.....	Moila Temple
Salina, Kansas.....	Isis Temple
Sioux Falls, South Dakota.....	El Riad Temple
Spokane, Washington.....	El Katif Temple
Salt Lake City, Utah.....	El Kalah Temple
Savannah, Georgia.....	Alee Temple
Springfield, Massachusetts.....	Melha Temple
Tacoma, Washington.....	Affi Temple
Toledo, Ohio.....	Zenobia Temple
Toronto, Canada.....	Rameses Temple
Troy, New York.....	Oriental Temple
Utica, New York.....	Ziyara Temple
Victoria, B. C.....	Gizeh Temple
Washington, District of Columbia.....	Almas Temple
Watertown, New York.....	Media Temple
Wheeling, West Virginia.....	Osiris Temple
Wilkes Barre, Pennsylvania.....	Irem Temple

## STATES WITH TEMPLES, JAN. 1, 1903.

<i>State.</i>	<i>Temple.</i>
Alabama.....	Zamora Temple
Arkansas.....	Sahara Temple
Arizona.....	El Zaribah Temple
California.....	Al Malaikah and Islam Temples
Colorado.....	El Jebel Temple
Connecticut.....	Pyramid and Sphinx Temples
District of Columbia.....	Almas Temple
Florida.....	Morocco Temple
Georgia.....	Alee and Yaarab Temples
Idaho.....	El Korah Temple
Illinois.....	Medinah, Mohammed and Tebala Temples
Indiana.....	Murat Temple
Iowa.....	El Kahir, Kaaba and Za-Ga-Zig Temples
Kansas.....	Abdallah and Isis Temples
Kentucky.....	Kosair Temple
Louisiana.....	Jerusalem Temple
Maine.....	Kora Temple
Maryland.....	Boumi Temple
Massachusetts.....	Aleppo and Melha Temples
Michigan.....	Ahmed, Moslem and Saladin Temples
Minnesota.....	Osman and Zuhrah Temples
Missouri.....	Ararat, Moila and Moolah Temples
Mississippi.....	Hamasa Temple
Montana.....	Algeria Temple
Nebraska.....	Sesostris and Tangier Temples
New Mexico.....	Ballut Abyad Temple
New York.....	{ Cyprus, Damascus, Ismailia, Kalurah, Kismet, Mecca, Media, Oriental and Ziyara Temples
North Carolina.....	Oasis Temple
North Dakota.....	El Zagal Temple
Ohio.....	{ Aladdin, Al Koran, Antioch, Syrian and Zenobia Temples
Oklahoma.....	India Temple
Oregon.....	Al Kader Temple
Pennsylvania.....	{ Irem, Lu Lu, Rajah, Syria and Zem Zem Temples
Rhode Island.....	Palestine Temple
South Dakota.....	El Riad and Naja Temples
Tennessee.....	Al Chymia and Alhambra Temples
Texas.....	Ben Hur, Hella and El Mina Temples
Utah.....	El Kalah Temple
Vermont.....	Mount Sinai Temple
Virginia.....	Acca Temple

<i>State</i>	<i>Temple</i>
Washington .....	Afif and El Katif Temples
West Virginia.....	Beni Kedem and Osiris Temples
Wisconsin.....	Tripoli Temple
Wyoming.....	Korein Temple
Canada.....	Karnak, Rameses and Gizeh Temples
Hawaiian Islands.....	Aloha Temple
Number of Chartered Temples.....84	
Number of Temples under Dispensation....1	
Number of Nobles, Jan. 1, 1903 .....74,276	



# DATES AND PLACES OF HOLDING THE ANNUAL SESSIONS OF THE IMPERIAL COUNCIL SINCE ORGANIZATION.

<i>Date.</i>	<i>Place of Meeting.</i>	<i>City and State.</i>
1st—June 6, 1876,	Masonic Hall.....	New York, N. Y.
2d—Feb. 6, 1877,	Masonic Hall.....	Albany, N. Y.
3d—Feb. 6, 1878,	Masonic Temple....	New York, N. Y.
4th—Feb. 5, 1879,	Masonic Temple.....	Albany, N. Y.
5th—Feb. 4, 1880,	Masonic Temple.....	Albany, N. Y.
6th—June 2, 1880,	Temple Hall.....	New York, N. Y.
7th—June 9, 1881,	Temple Hall.....	New York, N. Y.
8th—June 7, 1882,	Masonic Temple....	New York, N. Y.
9th—June 6, 1883,	Masonic Temple....	New York, N. Y.
10th—June 4, 1884,	Masonic Temple....	New York, N. Y.
11th—June 4, 1885,	Masonic Temple....	New York, N. Y.
12th—June 14, 1886,	Al Koran Temple.....	Cleveland, O.
13th—June 20, 1887,	Murat Temple...	Indianapolis, Ind.
14th—June 25, 1888,	Rameses Temple.....	Toronto, Can.
15th—June 17, 1889,	Medinah Temple.....	Chicago, Ill.
16th—June 23, 1890,	Syria Temple.....	Pittsburg, Pa.
17th—June 9, 1891,	Masonic Hall...	Niagara Falls, N. Y.
18th—Aug. 15, 1892,	Masonic Hall.....	Omaha, Neb.
19th—June 13, 1893,	Scottish Rite Cathedral,	Cincinnati, Ohio.
20th—July 24, 1894,	Masonic Temple.....	Denver, Col.
21st—Sept. 2, 1895,	Rockland House, Nantasket Beach,	Mass.
22d—June 23, 1896,	Masonic Temple.....	Cleveland, O.
23d—June 8, 1897,	Masonic Temple.....	Detroit, Mich.
24th—June 14, 1898,	Opera House.....	Dallas, Tex.
25th—June 14, 1899,	German-American Hall.....	Buffalo, New York.
26th—May 22, 1900,	Columbia Theatre,	Washington, D.C.
27th—June 11, 1901,	Standard Theatre..	Kansas City, Mo.
28th—June 10, 1902,	Golden Gate Hall....	San Francisco, California.
29th—July 8, 1903.....		Saratoga Springs, N. Y.

**P. L. of C.**

### RANK OF TEMPLES ACCORDING TO DATE OF CHARTERS.

<i>Temple</i>	<i>Location</i>	<i>Date of Charter.</i>
1 Mecca.....	New York, N. Y.....	Sept. 26, 1872
2 Damascus.....	Rochester, N. Y.....	June 7, 1876
3 Mt. Sinai.....	Montpelier, Vt.....	Oct. 31, 1876
4 Al Koran.....	Cleveland, O.....	Nov. 16, 1876
5 Cyprus.....	Albany, N. Y.....	Feb. 2, 1877
6 Oriental.....	Troy, N. Y.....	Feb. 7, 1877
7 Syrian.....	Cincinnati, O.....	Feb. 8, 1877
8 Pyramid.....	Bridgeport, Conn.....	April 18, 1877
9 Syria.....	Pittsburg, Pa.....	May 27, 1877
10 Ziyara.....	Utica, N. Y.....	Oct. 30, 1877
11 Kaaba.....	Davenport, Ia.....	July 1, 1878
12 Moslem.....	Detroit, Mich.....	April 27, 1880
13 Aleppo.....	Boston, Mass.....	June 23, 1882
14 Medinah.....	Chicago, Ill.....	Oct. 30, 1882
15 Islam.....	San Francisco, Cal.....	March 6, 1883
16 Lu Lu.....	Philadelphia, Pa.....	Dec. 31, 1883
17 Murat.....	Indianapolis, Ind.....	March 13, 1884
18 Boumi.....	Baltimore, Md.....	April 1, 1884
19 Kosair.....	Louisville, Ky.....	Dec. 5, 1884
20 Tripoli.....	Milwaukee, Wis.....	March 9, 1885
21 Jerusalem.....	New Orleans, La.....	March 30, 1885
22 Osman.....	St. Paul, Minn.....	July 13, 1885
23 Zuhrah.....	Minneapolis, Minn.....	July 22, 1885
24 Almas.....	Washington, D. C.....	Jan. 17, 1886
25 Palestine.....	Providence, R. I.....	Feb. 6, 1886
26 El Kahir.....	Cedar Rapids, Ia.....	Feb. 9, 1886
27 Saladin.....	Grand Rapids, Mich.....	April 22, 1886
28 Moolah.....	St. Louis, Mo.....	April 26, 1886
29 Acca.....	Richmond, Va.....	June 9, 1886
30 Osiris.....	Wheeling, W. Va.....	July 22, 1886
31 Abdallah.....	Leavenworth, Kan.....	March 28, 1887
32 Isis.....	Salina, Kan.....	March 29, 1887
33 Rameses.....	Toronto, Can.....	April 21, 1887
34 Hella.....	Dallas, Tex.....	May 31, 1887
35 Ballut Abyad.....	Albuquerque, N. M.....	June 11, 1887
36 Sesostris.....	Lincoln, Neb.....	June 22, 1887
37 Kismet.....	Brooklyn, N. Y.....	July 2, 1887
38 Ismailia.....	Buffalo, N. Y.....	Nov. 5, 1887
39 El Jebel.....	Denver, Col.....	Dec. 11, 1887
40 Moila.....	St. Joseph, Mo.....	Dec. 11, 1887
41 Ararat.....	Kansas City, Mo.....	Dec. 11, 1887

<i>Temple</i>	<i>Location</i>	<i>Date of Charter.</i>
42 Al Kader .....	Portland, Ore.....	Jan. 3, 1888
43 Al Malaikah... Los Angeles, Cal.....		Feb. 28, 1888
44 Algeria .....	Helena, Mont.....	March 23, 1888
45 Morocco .....	Jacksonville, Fla.....	March 28, 1888
46 El Riad .....	Sioux Falls, S. D.....	May 25, 1888
47 Afif .....	Tacoma, Wash.....	Aug. 1, 1888
48 Sahara .....	Pine Bluff, Ark.....	April 16, 1889
49 Tangier .....	Omaha, Neb.....	April 24, 1889
50 Alhambra.....	Chattanooga, Tenn.....	Sept. 17, 1889
51 Yaarab.....	Atlanta, Ga.....	Dec. 8, 1889
52 El Zagal .....	Fargo, N. D.....	Dec. 14, 1889
53 El Kalah.....	Salt Lake, Utah .....	June 8, 1890
54 El Katif .....	Spokane, Wash.....	June 10, 1890
55 Zem Zem.....	Erie, Pa.....	Nov. 10, 1890
56 Zamora .....	Birmingham, Ala.....	Nov. 10, 1890
57 Media.....	Watertown, N. Y.....	March 19, 1891
58 Al Chymia ....	Memphis, Tenn.....	May 10, 1891
59 Ben Hur .....	Austin, Texas .....	June 2, 1891
60 Kora .....	Lewiston, Me.....	Dec. 6, 1891
61 Hamasa .....	Meridian, Miss.....	May 22, 1892
62 Rajah .....	Reading, Pa.....	Aug. 20, 1892
63 Naja .....	Deadwood, S. D.....	Sept. 19, 1892
64 India .....	Oklahoma City, O. T.....	May 3, 1893
65 Mohammed ...	Peoria, Ill.....	June 12, 1893
66 Aladdin .....	Columbus, O.....	June 14, 1893
67 Ahmed .....	Marquette, Mich.....	June 14, 1893
68 Tebala .....	Rockford, Ill.....	May 10, 1894
69 Korein .....	Rawlins, Wyo.....	Oct. 8, 1894
70 Oasis.....	Charlotte, N. C.....	Oct. 10, 1894
71 Irem .....	Wilkes Barre, Pa.....	Oct. 18, 1895
72 El Zaribah....	Phoenix, Ariz.....	Jan. 20, 1896
73 Sphinx .....	Hartford, Conn.....	April 13, 1896
74 Alea .....	Savannah, Ga.....	June 23, 1896
75 El Korah .....	Boise, Idaho .....	June 23, 1896
76 Beni Kedem ..	Charleston, W. Va.....	June 26, 1896
77 Melha.....	Springfield, Mass.....	June 9, 1897
78 Antioch .....	Dayton, O.....	June 9, 1898
79 Zenobia.....	Toledo, O.....	June 14, 1898
80 Kalurah .....	Binghamton, N. Y.....	June 14, 1898
81 Karnak .....	Montreal, Can.....	Oct. 9, 1899
82 Za-Ga-Zig.....	Des Moines, Ia.....	May 23, 1900
83 Aloha .....	Honolulu, H. I.....	May 23, 1900
84 El Mina.....	Galveston, Texas.....	June 10, 1902
85 Gizeh .....	Victoria, B. C.....	(U. D.) 1902

# NUMERICAL RANK OF TEMPLES JANUARY 1, 1903

<i>Rank.</i>	<i>Name of Temple.</i>	<i>Members.</i>
1.....	Mecca .....	5011
2.....	Aleppo .....	3633
3.....	Lu Lu .....	3439
4.....	Medinah .....	3286
5.....	Syria .....	2426
6.....	Moslem .....	2060
7.....	Syrian .....	1611
8.....	Ismalia .....	1564
9.....	Islam .....	1526
10.....	Murat .....	1469
11.....	El Kahir .....	1458
12.....	Ararat .....	1380
13.....	Damascus .....	1262
14.....	Kaaba .....	1208
15.....	Kismet .....	1156
16.....	Al Koran .....	1150
17.....	Almas .....	1132
18.....	Oriental .....	1088
19.....	Pyramid .....	1079
20.....	Mount Sinai .....	1051
21.....	Saladin .....	1044
22.....	Zuhrah .....	1030
23.....	Aladdin .....	1025
24.....	El Jebel .....	984
25.....	Za-Ga-Zig .....	957
26.....	Irem .....	955
27.....	El Zagal .....	954
28.....	Kora .....	929
29.....	Moolah .....	924
30.....	Rajah .....	919
31.....	Palestine .....	898
32.....	Al Malaikah .....	883
33.....	Osiris .....	863
34.....	Tangier .....	855
35.....	Tripoli .....	828
36.....	Kalurah .....	802
37.....	Abdallah .....	796
38.....	Isis .....	790
39.....	Sphinx .....	788
40.....	Osman .....	761
41.....	Mohammed .....	729
42.....	Kosair .....	717



<i>Rank.</i>	<i>Name of Temple.</i>	<i>Members.</i>
43.....	Acca .....	715
44.....	Zem Zem .....	700
45.....	Boumi .....	683
46.....	Hella .....	654
47.....	Cyprus .....	653
48.....	Media .....	641
49.....	Hamasa .....	606
50.....	Ziyara .....	592
51.....	Sesostris .....	585
52.....	El Riad .....	584
53.....	Moila .....	563
54.....	Oasis .....	553
55.....	Al Kader .....	538
56.....	Rameses .....	494
57.....	Antioch .....	480
58.....	Yaarab .....	475
59.....	Ahmed .....	471
60.....	Affi .....	456
61.....	India .....	441
62.....	Beni Kedem .....	439
63.....	Algeria .....	435
64.....	El Katif .....	413
65.....	Melha .....	403
66.....	Sahara .....	343
67.....	Zamora .....	341
68.....	Alhambra .....	335
69.....	Tebala .....	333
70.....	Ben Hur .....	301
71.....	Jerusalem .....	277
72.....	Zenobia .....	250
73.....	Morocco .....	221
74.....	El Mina .....	218
75.....	Ballut Abyad .....	217
76.....	Alee .....	210
77.....	Korien .....	206
78.....	El Kalah .....	202
79.....	El Zaribah .....	182
80.....	Karnak .....	180
81.....	Al Chymia .....	156
82.....	Naja .....	135
83.....	Aloha .....	78
84.....	El Korah .....	72
85.....	Gizeh, U. D. ....	32

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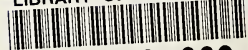








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